

Will. King.ILD. Etat 49 ex Æde Christi Oxon Mumnus.



Will. King.ILD. Etat 49 ex Æde Christi Oxon Mumnus.

#### POSTHUMOUS

## WORKS

Of the late Learned

## William King, L.L.D.

IN

#### VERSE and PROSE.

Published from his Original Manuscripts, Purchased of his Sister, By JOSEPH BROWNE, M. D.

To which is Prefixed,

An Account of his LIFE and WRITINGS, with a True Copy of his Last Will and Testament made by himself the Night before he Died.

I fing the various Chances of the World,
Thro' which Men are by Fate or Fortune hurl'd;
Tis by no Scheme or Method that I go,
But paint in Verse my Notions as they flow:
With Heat the wanton Images pursue,
Fond of the Old, yet still creating New;
Fancy myself in some secure Retreat;
Resolve to be Content, and so be Great.

[These Lines were found in the Destor's Pocket-Book.

#### LONDON:

Printed in the YEAR M.DCC.XXXIX.

[Price Five Shillings.]

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LONDON: Printed in the YEAR M.DCC.XXXIX

[Price Five Shillings]

#### RIGHT HONOURABLE

## JOHN, Earl of Orrery.

My LORD,

A HE high and most exalted Reputation your Noble Name and Family bear in the learned World, is a very justifiable Pretence for the Editor of these Remains to lay them at your Lordship's Feet: But there is still a more prevailing one, which gives your Lordship a just Claim to them, and that is, the Intimacy between the Doctor and

and your Noble Father, then a young Nobleman at Christ-Church in Oxon, where he made fo considerable a Figure in the Belles Lettres.

The Controversy with Dr. Bentley about Phalaris's Epistles, taken Notice of in our
Author's Remains, and in his
Letters to the then Honourable Chales Boyle, evidently
testify his Worth and Learning; which made the Author
of the Poem, called the Dispensary, say,

-And to a Bentley 'tis we owe a Boyle.

I am too much a Stranger to your Lordship, though not

fo to your Character, to aim at what the World calls Flattery. And as I have little Inclination for writing of Panegyrick, fo I have less Ability to attempt it: Your Lordship's Goodness cannot give me Vanity enough to think I can please a Man of Quality of your refined Sense and Reason with Bombast Elogiums and Rhetorical Flourishes. I doubt not but your Lordship has heard of the Man and his Manners; and that your Lordship will be pleased with these Remains, and have at least that Charity for the Dead according to the Proverb,

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De Mortuis nil nist bonum.

I had not undertaken to publish this Account of the Life of the Author and his Writings, but to rescue the Work out of worse Hands, purely in Regard to the Memory of Dr. King, for whom I had the greatest Esteem: And I am verily persuaded your Lordship will think these Remains worthy your Perusal, and be acceptable to Men that have any Taste for Learning, Religion, or Virtue.

THE Works of our Author hitherto printed, have been well received by the Publick; and he hath been allowed, by some of

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of the best Judgesat that Time of Day, in his Account of Denmark, to have shewn great Reading, Perspicuity, and Judgment; great Wit and Humour in his Art of Cookery; and a true Spirit of English Poetry, with the greatest natural Modesty, in his Art of Love, which was written at the Persuasion of a very great Statesman, in Imitation of Ovid de Arte Amandi, and may be read to the chastest Ear; for I believe our Author was never heard to speak an immodest Word, or known to write a lewd one.

I MUST own, as I had a great Value for Dr. King, fo

I retain the same Esteem for his Memory; and the only Favour I shall beg of your Lordship, is, that your Lordship will forgive the Editor for the sake of the Author.

I am,

With the utmost Deference and Submission,

MY LORD,

Your Lordsbip's Most Obedient

Humble Servant,

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The Editor.

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## ACCOUNT

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AUTHOR and his WRITINGS.

by which Dr. King has so eminently distinguish'd himself, makes all Apology for any of his Productions needless. And the Publick, I am sure, will receive what is now offered to them with the greater Pleasure, when they are told, the Present is made them by his own Sister.

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It will not, I hope, be thought improper before these his REMAINS, to give some Account of this most ingenious Gentleman.

WHAT Mr. Wood fays of him, take in his own Words \*, viz.

" WILLIAM KING, Son of Ezechiel King,

" of London, Gent. was elected Student of

" Christ-Church from Westminster School in

" Michaelmas Term 1681. aged Eighteen

"Years, took the Degrees in Arts †; entered

" on the Law-Line, and took the Degrees

" therein. He hath published,

" Reflections on Monsieur Varillas's His-

" tory of Heresy, as far as relates to Eng-

" lish Matters; more especially those of

" Wickliff. Printed in 1688.

Animadver sions

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<sup>\*</sup> See Athen. Oxon. Vol. II. last Edit. 1721.

<sup>†</sup> Bach. Dec. 8. 1685. and M. A. July 6. 1688.

" Animadversions on a pretended Account " of Denmark. The writing of which ob-" tained him the Secretaryship to ANNE " Princess of Denmark in 1694.

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[Doctor King wrote this Piece in Honour of Prince GEORGE of Denmark; and was, he tells us \*, furnished with Memoirs for the Purpose by the Reverend Mr. Brink, then Minister of the Danish Church in London, and his Excellency Monsieur Scheel, who then resided in England as Envoy Extraordinary from the King of Denmark. Mr. Mole fworth, (afterwards Lord Mole fworth,) was the Author of the Account of Denmark, upon which these Animadver sons were made.]

" He hath translated from French into Eng. ' list, (1.) New Memoirs and Characters of the two great Brothers, the Duke of " Bouillon and Mareschal Turrenne, B 2

1693.

<sup>\*</sup> See Dr. King's Miscellanies. 8vo.

"AURELIUS ANTONINUS, the Roman Em"peror; together with some select Re"marks upon the said Antoninus; his
"Mediations concerning himself, treating
"of a natural Man's Happiness, &c. As
"also upon the Life of Antoninus, 1690.
"Which Life and Remarks were written
"in French, by Monsieur and Madam
"Dacier."

HERE closes Mr. Wood's Account of our Author. But Dr. King has given this farther Account of his own Writings in the Preface to a Collection of Miscellanies in Prose and Verse, which he printed by Subscription in one handsome Volume, 8 vo. and which I shall give in his own Words, viz.

"THE Animadversions, &c. had the Ho"nour not to be unacceptable to his Royal
"Highness Prince Geroge; and when sent
"to Denmark, were by the King's Order

" turned

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rder rned "turned into French, and read to him as fast as they could be translated. They have had two Editions that I have seen, one in Holland, and the other in Germany. I should be ungrateful, says he, if I did not like- wise acknowledge the great Honour which the University of Copenhagen, did me in a Letter under the Seal of that learned and flourishing Body. As to the Matters of Fact laid down in those Papers, I am no farther accountable; but I believe none of

" them can be contradicted.

" A Journey to London, in the Year
" 1698. after the ingenious Wethod of that
" made by Dr. Martin Lister to Paris the
" same Year. This Piece may seem a Vin" dication of our own Country, as the other
" was of Denmark; and may shew Bri" tain as much preferable to France, as
" Wealth, Plenty, and Liberty, are beyond
" Tortoises Hearts, Champignons, and Mo" riglios, or the raising of Two Millions

P " and

" and two Hundred Thousand Pounds in a

" few Hours, is preferable to any Coins of

" Zenobia, Odenatus, and Vabalathus.

"Dialogues of the Dead, relating to the

" Controversy, concerning the Epistles of

" Phalaris, between Dr. Bentley and Mr.

" Boyle, (afterwards Earl of Orrery.)

" These were wrote in Self-defence, and I

" presume with Modesty.

" The FURMETARY was wrote to pleafe

" a Gentleman, who thought nothing smooth

" or lofty could be wrote upon a mean

"Subject; but had no Intent of making

" any Reflection upon the DISPENSATORY,

" which has deservedly gained a lasting Re-

" putation,

" \* Mully of Mountown † was taken for a State Poem, and to have many Mysteries

in

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<sup>\*</sup> A Coin.

<sup>†</sup> A pleasant Villa in Ireland near Dublin.

" in it, though it was only made, as well as "ORPHEUS and ERUDICE, for Country Di" version.

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"The Answer to a Book to be published mext Week, had an odd Effect; for it was answered about a Fortnight after; and about four of the Impression of the Book itself, with the Answer adjoined, were fold, and the Remainder lie still by the Wall, if not used as waste Paper.

"ADialogue, shewing the Way to Mo"dern Preferment, &c. with the Poems
"which are subjoined, must seek their Fate\*:
"They were abroad in Manuscript; and
"I hope they will not have harder Fortune

<sup>\*</sup> Viz. Two Songs.—An Ode of Malberb translated.

—Two Love Billets.—A Gentleman to his Wife.—The Mad Lover.—The Soldier's Wedding.—The Old Cheefe.

—The Skillet.—The Fisherman.—A Case of Conscience.

—The Constable.—Little Mouths.—Hold fast below.

—The Beggar-Woman.—The Vestry.—The Monarch.

—The Incurious.

" tune now they are in *Print*, than they had " in the Opinion of some Friends before " they were so."

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At the Time of writing all these Pieces, he practifed the Civil Law in Doctors-Commons, as I find by the Dates of two Letters, Anno 1697, written to the Honourable Charles Boyle Efq; Earl of Orrery, as before mentioned. He was not only, what Mr. Wood observes, the Son of a Gentleman, but very well descended, being allied to the noble Families of Clarendon and Rochester. He was, indeed, educated as a King's Scholar under Dr. Busby, at Westminster; but he enjoyed a pretty paternal Estate in Middlesex, and elsewhere. He soon acquired a confiderable Reputation as a Civilian, and was in great Practice; but the natural Gaiety of his Temper, and the Love of Company, led him too much into those Pleafures which were incompatible with his Profession. He being earnestly press'd by the Earl

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the Larl

Earl of Pembroke, then appointed Lord Lieutenant of Ireland, went over with his Excellency to that Kingdom; where he was Judge-Advocate, fole Commissioner of the Prizes, and Record-Keeper. There he was well received and countenanced by Persons of the highest Rank; and there he might have made his Fortune, if the Change of Climate could but have made any Alteration in the Change of his But so far was he from heap-Disposition. ng up Riches, or faving any Money, that he returned back to England with no other I reasure than a few merry Poems and Hunerous Esfays. He was naturally of a Coureous Behaviour, and very obliging. His Conversation was chearful, and his Wit leafant and entertaining. But at Length le chiefly subsisted by his Studentship in brist-Church College, Oxon, which he renined to his Death; the Business of his Profession, and the Friendship of his Acquaintance, which was very large, and that of the greateft

greatest Quality, by whom he was afterwards made Gazetteer.

BEFORE this Time, he had published his most ingenious Poem, The ART of COOKERY, in Imitation of Horace's ART of POETRY; with fome LETTERS to Dr. Lister, and others; occasioned principally by the Title of a Book published by the Doctor, being the Works of APICIUS CALIUS, concerning the Soups and Sauces of the Ancients. With an Extract of the greatest Curiosities contained in that Book. Among his Letters, is one, upon the Dentiscalps or Tooth-Picks of the Antients. Another contains a fine Imitation of HORACE, Epist. v. Book 1. being his Invitation of Torquatus to Supper. And a Third, contains Remarks upon the Lord Grimeston's Play, called, The Lawyer's Fortune: Or, Love in a Hollow Tree.

HE likewise, at Intervals of Time, wrote The ART of Love: An Imitation of Ovid Z

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De Arte Amandi. to which he prefixed an excellent Account of Ovid.

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HE likewise, in the latter Part of his Life, viz. 1711, wrote An Historical Account of the Heathen Gods and Heroes, for the Use of Westminster, and other Schools, in order to the Understanding of the Classicks. As also a Comical Letter to Mr.  $G_{--}d_{--}d_{-}$ , Cannon of Windsor: And another to Mr.  $B_{-}n_{-}t_{+}$ ; with an Historical Essay, called Rusinus, or The Favourite Ministry, under Theodosius and his Son Arcadius; and a Translation of Rusinus from Claudian, A Poem.

Besides which, I likewise find three Numbers of a Project, entitled, Useful Transactions, containing the following small Pieces, viz. 1. An Essay on the Invention of Samplers, by a School-Mistress at Hackney. 2. Natural Observations made in the School of Llandwwforby. 3. Taylors and C 2 Millers

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Millers proved to be no Thieves. 4. Meursus's Treatise of the Grecian Games. 5. The Plays of the Grecian Boys and Girls. 6. A Method to teach Learned Men how to write unintelligibly. 7. Some important Queries whether a Woman may lay a Child to an Eunuch. 8. Additions to Mr. Lewenhoeck's Microscopical Observations upon the Tongue: Shewing the feveral Particles proper for Pratling, Tatling, Pleading, Haranguing, Lying, Flattering, Scolding, &c. 9. Of the Migration of Cuckoos: With Remarks on · Birds-Nests. 10. Observations on the Tripal-Vessels. 11. An Historical and Chronological Account of Confecrated Clouts. 12. 7asper-Hans-Van Slonenberg's Voyage to CAJAMAI, i.e. A Merry Critique upon Sir Hans Sloane's Natural History of JA-MAICA.

Our Author was so highly valued and esteemed by that excellent Judge of Learning and true Merit, the present Earl of Pembroke.

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broke, that he invited him to go over to Ireland with him when Lord Lieutenant of that Kingdom; where his Lordship shewed such Regard to him, as to constitute him, as aforesaid Judge-Advocate, fole Commissary of the Prizes, and Record-Keeper of Ireland : Befides which, the then Primate of Ireland, the Archbishop of Armagh, made him his Vicar-General. But our indolent Author, who having struck up a particular Friendship with Judge Upton of Ireland, who was altogether a Man after his own Heart, that delighted in Retirements and Poetical Amusements; and, having a Country Villa called Mowntown, near Dublin, he retired there, where he spent most of his Time, and neglected all his Bufiness; for he neither minded his Offices, or paid his Court to the Lord Lieutenant, but fell in Love with his lazy Retirement and melancholy Companion; infomuch, that he seemed to have no other Thoughts left, but living and dying with his beloved Mully of Mowntown, a Pastoral Poem so called, that

he

he made upon the Happiness of his Situation; that was, of being buried alive with Mully, the Red Cow that gave him Milk, and was the chief Subject of his Poem: Which, at that Time, the Critiques would have imposed upon the World for a *Political Alle*gory, the remotest from the Doctors Way of Thinking, of any Thing they could have devised.

After Dr. King's Return from Ireland, he retired to Christ-Church again; where he composed the Art of Love; an Imitation of Ovid De Ar te Amandi. This he dedicated to my Lord Herbert, eldest Son of the Earl of Pembroke: To which he prefixed an excellent Account of the said Work, and the right Use to be made of it. He was not long at Christ-Church, ere the Earl of Angle-sey sollicited him to come to Town, and undertake a Cause of his, then before the House of Lords, in relation to some Cruelties he was accused of using to his Lady the Counters

Countess of Anglesey, backed by the inveterate Prosecution of his Mother-in-Law, the Countess of Dorchester. Here, the Doctor laboured for his old Friend more abundantly than ever he was known to do; so that he gained himself the Reputation of a Lawyer, as well as a Poet.

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He naturally hated Business, especially that of an Advocate: But made an excellent Judge, when appointed as a Delegate; yet could not bear the Fatigue of Wrangling. His chiefest Pleasure consisted in Trifles; and he was never happier, than when he thought he was hid from the World; yet he loved Company, provided they were fuch as tallied with the Humour he was in at that Nick of Time they happened to come; for it was few People that pleafed him in Conversation; and it was a true Sign he liked them, if he could be tolerably agreeable: Though he was a great Dissembler of his natural Temper, which was fullen, morose, and peevish,

peevish, where he durst shew it; for he was of a timorous Disposition, and the least Slight or Neglect of him would throw him into a melancholy State of Despondency. He would fay a great many ill-natured Things, but never do one: He was made up of Tenderness, Pity, and Compassion; and of so fe-· minine a Disposition, that Tears would fall his Eyes upon the smallest Occafion.

IT appears from his loofe Papers, which he terms Adversaria, that he had been so hard a Student, that before he was eight Years Standing in the University, he had read over, and made Reflections on twentytwo thousand and odd hundred Books and Manuscripts, a short Specimen of which we shall give the Reader in the following Sheets; which will let him into the Humour and Tafte He of our Author in relation to all kind of Human Literature, both Classical, Polite, and Serious,

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Serious, better than a thousand Sheets could

As his Education had been very ftrict, fo he was naturally of a Religious Disposition; and would never enter upon any Business of the Day, till he had performed his Devotions, and read feveral Portions of Scripture out of the Pfalms, the Prophets, and the New Testament; on which he would often make his Remarks, taking a fresh Piece of Paper every Morning in his Hand, on which he always begun with \Sov Osov, By God's Leave: And this Paper he kept at Hand all Day, to write down whatever occurred to his Mind, or pleased his Fancy; and when that Paper was full, he laid it by, and took a esh, to take down Hints, as he called them, at he could refer to, and look over, at Pleafure.

HERE follow his Remarks in his Reading f Authors.

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DIOGENES

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DIOGENES LAERTIUS, Book 1. Thales being asked how a Man might most easily brook Missfortunes, answered, If he saw his Enemies in a worse Condition. It is not agreed concerning the Wise Men; or whether, indeed, they were Seven.

THERE is a very good Letter of Pisistratus to Solon, and of the same Stile and Character with those of Phalaris.

Solon ordained, That the Guardians of Orphans should not cohabit with their Mothers; and that no Person should be a Guardian to those whose Estate descended upon them at the Orphan's Decease: That no Seal-Graves should keep the Seal of a Ring that was sold: That if any Man put out the Eye of him who had but one, he should loose both his own: That where a Man never planted, it should be Death to take away: That it should

be Death for a Magistrate to be taken in Drink.

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Solon's Letters at the End of his Life, in Laertius, gives us a truer Idea of the Man, than all he has written before; and are, indeed, very fine. Solon to Crafus, are very genteel; and Pittacus's, on the other Side, as rude and Philosophical: However, both shew Crafus to have been a very great Man. These Epistles give a further Reason to believe that the others were written by Phalaris. There is a Letter from Cleobulus to Solon, to invite him to Lindus.

BION used to say, It was more easy to determine Differences between Enemies than Friends; for that of two Friends, one would become an Enemy; but of two Enemies, one would become a Friend.

Anacharsis has an Epistle to Crassis, to thank him for his Invitation; and, Perian-

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der.

der, one to all the wise Men, to invite them to Corinth to him, after their Return from Lydia. Epimenides has an Epistle to Solon, to invite him to Crete, under the Tyranny of Pisstratus.

EPIMENIDES often pretended that he rose from Death to Life.

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Socrates is faid to have affifted Euripides in his Tragedies. He was a great Champion of Democracy, and extols Pleasure as the best Thing a Man could enjoy; as Xenophon witnesses in his Sympatium. Xenophon was modest to Excess, and the most lovely Person living.

ARISTIPPUS was a Man of a foft Temper, and could comply with all Persons, Places, and Seasons. He could enjoy, and scorn Pleasure, if too expensive to his Way of Living. He said Pleasure was no Crime,

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but it was a Crime for a Man to be a Slave to his Pleasure. We can have no true Character of him from his Life in Laertius: For it is certain, he was an exact Courtier; and the rest of the Philosophers, the Gracians, were generally averse to him, because he could endure to live in the Court of Dionysius: Whereas they were all for a Democracy, and could not endure to see a Greek complaisant to a Monarch, being a Thing, as they thought, below the Dignity of his Birth.

PLEASURE was the Thing he fought after: And the Hegesiacks, his Followers, tell us, There was nothing either pleasant or unpleasant by Nature, but, that through Scarcity, Novelty, and Satiety, some Things were delightful, others distasteful. That Wealth and Poverty had no Relation to Pleasure; for that the Pleasures of the Rich, and the Pleasures of the Poor were still the same. They were of Opinion, That the Transgressions of Men were to be pardoned;

for

for that no Man committed a voluntary Sin, but by the Impulse of some natural Passion or other. That a Man ought to propose to himself, as his chiefest End, to live a Life freest from Trouble and Pain, which happens to them who are not over-eager in the Chace and Pursuit of Pleasure.

SEE, in the Life of Aristippus, the Notion of the Cyreniacks about Friendship, and how they shew the Pleasure that is in it. Theodorus the Atheist denied Friendship, as neither appearing really in Fools, nor Wise Men; for, in the first, as soon as the Benefit ceases, the Friendship dies; and Wise Men trust so much to their own Abilities, that they stand in need of none.

LAERTIUS has made Verses on most of the Philosophers; which are very dull.

THE Phrygians, profuse in their Tempers.

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MENEDEMUS, when a stupid Fellow talked impertinently to him, said, Hast thou any Lands? The Fellow answered, Yes, several Farms. Go then, said he, and look after them, least thou lose thy Wealth, and come to be a poor Fool.

Timon, an inveterate Enemy to the Academick Philosophers, has written a Satyr upon them all. There is a very fine Ode of Aristotles in Diogenes Laertius, concerning Virtue and Friendship, which want to be translated from the Greek. Laertius is a very dull Fellow.

Diogenes his Sayings are most of them Puns. He said, Opposition was the Study of his whole Life; I wish that Philosophy never prevailed in Trinity College.

HYPPARCHIA, a Woman of good Birth and Fortune, fell in Love with Crates the nasty nasty Cynick, and would needs marry him, and live after his Fashion. Crates made her Brother become his Auditor, by letting a Fart: These Cynicks were nasty Brutes.

THE Logick of the Stoicks seems to me, as far as I can make any Thing of Laertius, to be nothing but Words. They held Self-Preservation to be the first of all Desires insused into all Creatures. Erillus maintained there were Things indifferent between Virtue and Vice.

Dr. Heylin's Life written before his Works by an anonymous Author, 1682. then by George Vernon, Rector of Bourton upon the Water in Glocestershire; which, as much as I had Patience to read, is very indifferent; and he is accused by Dr. Bernard, Rector of Waddington, near Lincoln, not to have dealt fairly with him, nor to have given a sufficient Account; and therefore he has published a Third Volume in

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1683. He had marryed Dr. Heylin's Daughter, Mother to Bernard of Brazen-Nose College, who has turned her and his Sister Papists. This Bernard was Fellow of Lincoln College, and Tutor to Crew, since Bilhop of Durham, to whom he dedicates the Book. Bernard is not a violent Man; seems to have little Judgment, and an indifferent Stile. Pedantick Stuff! Dr. Heylin was born 1600, the same Year with Aug. Thuanus, the History of whose Times are now translated, and printing off,

In the Preface to Scaliger's Works, he faith, the Fragments of Aristotle are beyond any Thing that Pindar or Homer ever wrote.

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Mirth makes them not mad,
Nor Sobriety sad;
For, of that, they're seldom in Danger:
At Paris, at Rome,
At the Hague they're at Home,
The Good Fellow is no where a Stranger.

Samuel. Book I. Ver. 24, 25. After David's Return of the Spoil of Ziglag, and other Spoil from the Amalekites: As his Part is, that goeth down to the Battle, so shall his Part be, that tarrieth by the Stuff; they shall part alike. And it was so from that Day forward, that he made it a Statute and an Ordinance for Israel to this Day.

THE Second of Esdras seems to me full of Tautologies, and childish Instances of God's Power, and Explanation of his secret Designs. Chrysostome speaks expressly of Jesus Christ.

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SEE Bartolus Agricola de Advocato, he fays, "Having taught the Advocate to be a "good Man, he proceeds to make him a "good Christian."

I HEAR now, Hugenius and Eustachius, both Divines, are to be tried by their Glasses, which is the most skilful in Opticks of the two.

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HUGENIUS acknowledges no Divine Right of Bishops; to govern by Virtue of Imposition of Hands, and Consecration; and immediately from Christ, and not from the King. He believes the King only, and without Sharers, to be the Head of all Churches within his own Dominions; and that he may dispence with Ceremonies, and with any thing else, that is not against the Scripture, or against natural Reason. He cannot believe the Sasety of the State depends upon the Sasety of the Church, he means the Clergy; for neither is the Clergy essential to a

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Commonwealth. That the King is no Part of the Flock of any Minister or Bishop, no more than the Shepherd is of his Sheep, but of Christ only; and all the Clergy, as well as the Pcople, the King's Flock. He would have Bishops hold their Authority from the King's Letters Patent. He is against an Immaterial or Incorporeal Substance.

Burnet, in his Life of Bishop Bedel, says, "That the Primate was not made for "the governing Part of his Function." The contrary appears by his Opinion of Eccle-staffical Jurisdiction, in his Letters to Bishop Bedel, No 142, 143. Bishop Wher born in Dublin, 1580.

Dr. Bernard's Account of Bishop User's Detecting Richard Staniburst, his Uncle by the Mother's Side, a Learned Man, of the Romish Persuasion, an excellent Historian, Philosopher, and Poet, as appears by his Works; some of them wrote against his Nephew.

phew. Letters between them in this Collection.

AMBROSE USHER, Nephew to the Bishop, translated a Book of the Antient State of the Christian Church from the Latin; which is still in MS.

King James I. sent to Dublin James Fullerton, and James Hamilton, after Viscount Clandebois, to keep a Correspondence with the English Protestant Nobility, and to secure his Interest in that Kingdom when Queen Elizabeth should happen to die. They were there as Schoolmasters, and taught Bishop Usber.

finished. Dr. Loftus, sometime Fellow of Trinity College, Cambridge, afterwards Archbishop of Dublin, being the first Provost of it. Bishop Osber, at thirteen Years old, the first Scholar entered there.

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1598, Earl of Effex, Lord Lieutenant of Ireland. He made an exact Terrier, of his own Hand-Writing, of all the Estates and Leases lest him by his Father; and drew an exact State of all the Suits and Incumbrances that lay upon it, with Directions what to do therein.

He was against a Toleration, searing, least a Connivance being given to the Papists, a luke-warm Indifference might seize the Protestants themselves.

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Bishop Usher wrote a Treatise about the Herenagh Terman, or Corban Lands, which, anciently, the Choropiscopi received. Sin Henry Spelman has translated the Substance of it into his Glossary. The MS. is at Lambeth. He was Chancellor of St. Patrick's; and had no other Preferment, till Bishop of Meath. Among his Friends were Sir John Bouchier,

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Bouchier, after Bishop of Salisbury. The Lady Tyrel was his only Child.

ARTICLES of the Church of Ireland made 1618, as Dr. Parr says, "As I shall not take upon me to defend these Articles in all Points, or that they were better than those of the Church of England; so, on the other Side, I cannot but be of the Opinion of the Author Dr. Heylin Respondet Petrus, who would needs have the Passing of these Articles to be an absolute Plot of the Sabatarians and Calvinists in England, to make themselves so strong a Party in Ireland, as to obtain what they pleased in the Convocation." King Fames nominated him Bishop of Meath, 1620.

Archbishop Usher's Answer to the Jefuits Challenge was to one Malore, an Irish Jesuit, of the College of Louvain; who after three Years, published a tedious and scurrilous

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Scurrilous Reply. Dr. Hoyle, Dr. King, and Mr. Puttock, took this Author to task. Usber made Archbishop of Armagh by King James. King Charles gave him a Pension of four hundred Pounds per Annum. He is appointed by the Commons to preach before them at St. Margaret's, Westminster. The Preberdaries claimed the Privilege of the Church, and their Exemption from Episcopal Jurisdiction, for many hundred Years, and offered their own Service: Whereupon the House being displeased, appointed the Place to be at the Temple; but where he preached at last, does not appear: But the Judgment of the Archbishops and Bishops at that Time were against the Toleration of Papists.

Archbishop Usher, in a Speech of his, says, That the Earl of Desmond, in Henry the Eighth's Time, made an Offer of Ireland to the French King; and the Instrument thereof remains still upon Record in the Courts of Paris. The Bishop of Rome afterwards

Afterwards transferred the Titles of all our Kingdoms to Charles the Fifth; which, by a New Grant, was transferred to his Son Philip, in the Time of Queen Elizabeth, with a Resolution to settle the Crown upon the Spanish Infanta.

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me rds In Spain, when the Treaty of the Match with Prince Charles and the Infanta was on Foot, there was a Book published by Philip O Sullivan, an Irishman: Wherein the Spaniard is taught, That the ready Way to establish his Monarchy, is first to set upon Ireland; which being quickly obtained, the Conquest of Scotland, then of England, falls of Course; and the Low-Countries, is foretold, with great Facility will follow after. In the Irish War against Queen Elizabeth, the Spaniards practised this; and the Pope, by his Bulls, gave them the same Indulgencies, as were given to those who fight against the Turks.

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THE Archbishop says, "That by the King's "Lenity, in forbearing the Execution of the "Laws, our Recusants have found such "Experience of Favour, that they cannot "expect greater Liberty than what they "now freely enjoy."

In the Rolls, in the Pipe-Office, you will find the Names of those that contributed to Henry the Third, for the marrying of his Sister to the Emperor. In the Records of the same King, kept in England, we find the Letters-Patent directed into Ireland, for levying of Money to help to pay this Debt to Lewis, the Son of the French King. In the Rolls of Gascony, we find the same Letters for the Gentlemen and Merchants of Ireland, of whose Names there is a List, to give him Aid on his Expedition into Aquitain. An Ordinance likewise in Edward the Third's Time, for the Personal Taxing of them that lived

lived in England, and let Lands and Tenements in Ireland.

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1631, The Lord-Primate User publish'd the first Latin Book printed in Ireland. The History of Gotteschalcus, and the Predestinarian Doctrine stirred by him. He was a Monk of the Abbey of Orbais, in the Beginning of the Ninth Century, whipp'd, imprison'd, and would not recant many Things condemn'd by Councils against his Doctrines, which he never held.

A MEMORANDUM in Bishop Usher's Hand.

- "THE King, meaning Charles the First,
- "George Duke of Buckingham being then
- " present, of his own Accord, said to me,
- "That he never loved Popery in all his
- " Life; but that he never detested it before
- " his going into Spain."

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This Prelate proved the Antiquity and Primacy of his See to have preceded that of Dublin by many Ages. The King gave him that Precedency, without his Seeking, by the Lord Chancellor.

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Church of England received by the Convocation of Ireland as theirs. The Book of English Canons not received, as though it might prejudice the Liberties of the Irish Church; but there was a new Book of Canons made, as will appear to those who will compare the English and Irish Canons.

In the Troubles of the Civil War, he was invited by the University of Leyden to be Honorary Professor, with a more ample Stipend. Cardinal Richlieu made him an Invitation to come into France, with a noble Pension and Freedom of Religion. The W Cardinal

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Cardinal had before sent him a Letter, and a Gold Medal with his own Effigies, upon publishing his Book De Primordiis Ecclesiarum Britannicarum: The Primate returned him a Present of Irish Greybounds. The Archbishop conjectured, That Desitheus, the False Messias, was the Corrupter of the Samaritan Pentateuch, as we now have it.

Archbishop Usher, with the Lady Stradling at St. Donates. Sir Edward Stradling, a great Antiquary, and Friend of Mr. Cambden's.

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Bishop Usher preach'd Selden's Funeral Sermon; in which, he said, He looked upon him as so great a Scholar, that himself was not worthy to carry his Books after him. Cromwell sent for Osher, and used him with great outward Kindness and Civility. He was from St. Patrick, the hundredth Bishop of Armagh. He died April 5. 1656. Among his Manuscripts, are Chronologia Legum Codicis

dicis Theodosiani & Justiniani collata, cum Malmesburiensi Manuscripto; with a Collection of his Letters, &c.

PETRUS BERTIUS, the Remonstrant, turn'd Roman Catholick. He has writ a Book called Hymeneus Desertor, and printed an Oration of the Motive to his Conversion; which, Bishop Usher says he never saw a more silly and miserable Discourse proceed from the Hands of a Learned Man.

THERE was one Mr. Richard James, who writ a Book called Becket's Decanonization; of which his Uncle Dr. Thomas James says, "Tis a Book so nearly concerning Kingly" Dignity, and so fully opening the History of those Times, that I know not where a "Man shall read the like." Our Author has given us no Light into what Time this Book appeared in; but all seems probable, to be in King James the First's.

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THERE is a Book of Mr. Richard Traey's, who flourish'd 1550, entitled, APreparation to the Cross; found in the Belly
of a Cod-Fish, at Cambridge. Dr. Ward says
it was to be printed there. Rabbi Abraham
Trebanes, a Spanish Jew, in the Bundle of
Myrrh, says, "That after five thousand
six hundred Years of the World are expired, and before the End of the six hundredth Year, when they say the World
shall End: In this Interim of sour hundred Years, wherein we now live, shall be
the Fall of Rome, which they call Edom
typically, and then Redemption shall come
into Israel."

HACKIN tells us in the First of Genesis, ow many Alphabets there are in the Law, viz. one thousand eight hundred. Of an Edomite, Obadiah, who became a Proseite, and then was sent to prophecy against Edom;

Edom; of whom the Rabbies have this Proverb, The Mustard-Pot bites the Mustard-Pot-Maker. This Hundred and Second Epistle is put by Ralph Skinner before his Translation of Rambanus into English, and dedicated to Bishop Vsber. L. 103, Claudius Duret's History of the Language of the Universe, fits a Gentleman with Discourse of every Nation. L. 104, Conradus Graferus, on the last Verses of the Eleventh Chapter of Daniel, holds Tenets contrary to Julius and Broughton. L. 105, Mr. Skinner fays, That Israel did not go over the Red-Sea transversim; for he went into, and out of the Sea, keeping the same Side. 'Tis Abson Ezras's Opinion; "We know, fays he, that " there is no Red-Sea between Egypt and the " Land of Ifrael; neither is there any Need " that they should go into the Red-Sea; be-" cause it was not the Way to Canaan; only " God commanded them fo to do; to the " End, that the Egyptians might go after "them, and be drowned." Now, from the

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the Wilderness of Etham, Israel entered the Sea, and into the Wilderness of Etham, they went out again.

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At the Beginning of the Eight Book of Ovid's Metamorphosis, when Minos leaves Scylla behind him; after she, for Love of him, had cut off her Father's Purple, there is as much Occasion for a good Epistle to be written from her to Minos, as any of the Subjects which Ovid himself had chosen. See Ovid's Metamorphosis, L. 8.

Et cum Pirithoo fælix concordia Thefeus.

THEY were among those who came to hunt the Boar, which Diana had sent to punish Oeneus; and in the Pursuit, we have the Care which Theseus shewed for his Friend.

G

Ibat .

Ibat in adventum proles Ixionis hostem
Pirithous valida quatiens venabula dextra;
Cui procul Ægides, O memihi carior, inquit,
Pars animæ consiste meæ: licet eminus esse
Fortibus, Ancæo nocuit temeraria virtus.
Dixit & ærata torsit grave cuspide corvum
Quo bene librato votique potente futuro
Cbstitit esculea frondosus ab arbore ramus.

The Blatant Beast Muzzled; or Resleetions on a late Libel, entitled, The Secret
History of King Charles the First, and King
James the Second. There is nothing good
in it, but a large Letter of Mr. Sergeant's;
in which he discovers the Roguery of Rookwood, who had formerly betrayed the King to
Oliver, who would have suborned him with
ten thousand Pounds, from my Lord Shaftsbury; and would have forced him to be a
Discoverer of two Plots, that he never so
much as thought a Syllable of.

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THE Ninth Book of Ovid's Metamorphosis feems to me to be more exactly written throughout, than any of the former; and the Tenth Book is very well, especially the Story of Orpheus.

SPEAKING of Adonis, he fays,

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Laudaret faciem livor, quoque qualia namque; Corpora nudorum tabula pinguntur amorum Talis erat, sed ne faciat discrimina cultus Aut buic, adde leves, aut illis deme Pharetras,

\*The Dove, or Passages of Cosmography, by Richard Zouche, Civilian of New College, Oxon; Printed at London, 1613. Zouche is a very indifferent Poet, as you may judge.

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Old Winchester, the ancient Seat of Kings,

For Virtue, and for Valour, much renown'd,

So subject unto Change are earthly Things,

Instead of Diadems with Bays is crown'd.

Where worthy Wickham's Children, none maintain,

The Fame once known by great King Arthur's Train.

THE Works of Mercy, both Corporal and Spiritual, a Poem, by Richard Crane. Very dull.

Cure for the Itch; Characters, Epigrams, Epitaphs, &c. by H. R. They are all very dull.

CARTWRIGHT'S Poems seem to me very indifferent: The first is a Panegyrick on the famous Beauty of King Charles the First his Court; Lucy Countess of Carlisle. He has a Copy of drolling Verses upon Mr. Stoker's Art of Vaulting.

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To Lydia, whom Men observed to make too much of him, Stanza 3.

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Tou say you ought howe'er to do
The same Thing still; I say so too.
Let Tongues be free, say what they will
Say, our Love's loud; but let's love still.
I hate a secret stifled Flame,
Let yours and mine have Sound and Name;
Who censures what's 'twixt us, I see,
Condemns not you, but envies me.

He has a Copy of Verses on Sir Francis Kynaston's Translation of Troilus and Cres-sida.

THERE is a Book called Il Putanismo Di Roma; or the Vices of Rome. 'Tis a very silly, filthy Thing, and ill translated by J. D. Esq;

I THINK it very odd, in the Rape, or the Innocent Imposture, to see an Epistle dedicated to so great a Person, and excellent a Judge as my Lord Dorset, without a Name to it.

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CRITICISMS and Remarks in Poetry, &c. as might tend to the Honour of the British Name and Literature.

To encourage a Collection of this Kinds our Author recommends the following Observations on Books, Manuscripts, and what else he had met with, to promote the said Work.

To collect some of Spencer's; particularly an Ecloque of Collin, very well turned into Latin Verse. Kynaston's Chaucer, a peculiar Piece of Poetry; Dean Aldrich has taken Pains to give us Notes. The first Book only published. There are English Songs turned

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ongs rned turned into Latin Rhimes. See Cooper Sir Eglemore in Latin. The Macaronick by the Queen's Men. Polemo Middinia, by Dr. Gibson, present Bishop of London, with Christ Kirk on the Green, by James the Fourth of Scotland. More Modern Songs turned into Latin by Mr. Cotchet of Derby, and Mr. Oughton of Doctors-Commons, well worthy collecting. To give a Specimen of those strong Lines in Cleveland.

Had Cain been Scot, God wou'd have chang'd his Doom;

Not sent him wander, but confin'd him Home.

LELAND, Bale, and Wood's Antiquities, with the Catalogue of Manuscripts in the Bodleian Library, are necessary to be consulted. Farnaby has enriched us with the Translation of several Greek Epigrams into Latin. Alsop, with the Translation of Fables, from Greek, Hebrew, and Arabick. Several

Several good Copies of Verses under Pictures. If Iscanus's Books can be got, see for the Remains of his Antiochus; likewise Mr. Newey, Dr. Jan, Thynne, Talbot, Stepney. There is a Collection of Prophecies, I know not exactly in what Times. See Eltham's Verses against Wicklisse, the Libel and Satyr of those Times: Sir Thomas More, a great Epigrammatist.

Vernon of Christ Church has a Journey in Latin Verse. Hobbs has writ a Chronology in Verse, to shew the Difficulty of such Writing. Our Grammar of Lily and Robinson's Qua Genus has a Spirit of Poetry. Dr. Busby's Sume Puer, shews all that he has run through in Verse. I had once a Book of one Willis, I think a Winchester Scholar; he has all Sorts of Verses; as Anagrams, &c. in Hieroglyphicks, and a Chronology of the Bishops of Winchester.

ALL the Oxford and Cambridge Verses upon the Deaths, Births, and Marriages of Princes and great Men, I believe there is a great many good ones upon Sir Philip Sidney, when they began to be in Fashion. There is a Book of Pictures call'd Hierologia; and I think one Sparks made an excellent Copy of Verses about a Sparrow. I have heard of excellent Lent Verses of Throckmorton's, and several others. Mr. Whit field of Christ Church, has Verses of his own; and Mr. Atterbury, late Bishop of Rochester, did intend to publish some Poems of Corbet, Owen, and his Brother, among various others; to give an Account of them and several extempore Verses made at Westminster, Merchant Taylors, Eaton, and Winchester, when Dr. Altham, Dr. Isham, and Dr. Wall were Cenfors.

FISHER calls himself Piscator. He was a famous Latin Poet, and wrote Verses upon Oh-

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ver, by way of Panegyrick; a Book in Quarto. He feems to imitate Claudian in his Stile, as I remember.

It would be of great Use and Honour to our Country, to translate some of our English Poets into Latin, to show Foreigners, that do not understand our Language, what the Spirit of our Poets is. Absalom and Achitophel as a Specimen, and Cowley's Davidei, besides many others; and, I think, one of Cowards.

Dr. Lockey's Epitaph Inscriptions on Marble in Oxford. The two Brothers in Maudlin College. A pretty Epigram upon the two Reynolds, who converted one another. Whether there are not some Latin Poems in Hackbuit? What Translations have we of ours of Greek and Latin? Modern Languages into Latin? And English into Latin? Whether Gower had not Latin Verses? Sure, there are very good Verses upon Trinity

Trinity Sunday at Cambridge. Quære Talbot for some of them? They have jocose Verses, called Corrections. I believe Wilmot has some good ones.

ENQUIRE for Leland's Cynea Gantia. Leland says, Henry Huntingdon, Alfredum Regem a fortitudine illustri carmine collaudat. If the Poem is not lost, you will find it in the Life of Alfred, printed at Oxford. See what Poets among the Saxons?

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What Epigrams of the English Vatæ approved of? What Poems or Epigrams in Select Collections? Vavasor says, Plutarcho Autore, Poeta melior ante Ciceronem, quam Cicero ipse; by which Means the ancient Poets of our own Nation may be defended; for Cicero, though none of the best, was none of the worst. Leland's Hendecasyllables run very easy. See Plumtree's Epigrams, and the Batrychomomachia, 1626. The last very pretty.

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Dr. Pocock, in one of his Books of Verses, has turned his own Arabick Verses into very good Latin. See, if no Latin Verses remain of Ephraim Howard. Duport's Poems in Greek, excellent. See all the Greek Poets. Milton has some. Dr. Ratcliffe, the Canon of Christ Church, has a very good Copy of Verses. Duport's Latin Verses. One of Bishop Fells, when he was old, have a great deal of Spirit in them. Look, if Vestergan does not give us any Account of the Poets of Antiquity. And what there is any where said of the Druids.

Wake's Rex Platonicus, upon King James's coming to Oxford, 1605. There is an Account of all the Oxford and Cambridge Entertainments in Verse, upon the coming of great Persons; which will make a pretty History. Alexander Ross's Virgilius Evan-

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Evangelizans, and what other Canto's we may have of that Nature. Aufonius feems the Parent of that Sort of Poetry.

To read Vossius of Historians and Poets. The Bishop of Litchfield's Technical Verfes for Chronology; a stupendious Work, comprehending that Learning through many Ages fo short, that nothing can be a greater Instance ; Memoriam in Artem posse rediei. In the Beginning the Britons were fatisfied to be the Subject of Poetry. See what the Poets from Time to Time have faid of the Britons, Flavia, Martial, Scava; and what Saints Lives the Monks described in Verse.

LELAND has wrote of King Arthur, Merlin's Prophesies. Thaliessin a Welsh Poet, of Wellb Poetry. If one Price has not wrote a Defence of King Arthur, Alford in four Volumes of Annals of the Church of England. Mr. Jones of Sunningwell, has a great

great many of Bishop Fell's Papers. I remember Dr. Smaldridge had a very good Copy about Regulus, whose Eyelids were cut off.

Verses on King Charles's Restoration; wherein Dr. Bathurst seems to lead them on with the true Spirit of Poetry. One Nicholas Car has an Oration of the Paucity of English Writers, spoke at Cambridge, and printed at London, 1576. 'Tis very scarce to be met with; as is also Wareus for Irish Poets. I do not remember to have seen ever a Latin Poem of Mr. Dryden's, Drayton, Cartwright's, Sir John Suckling, Marvel's, Otway's, or Sir Philip Sidney's. I think Oldham has none.

I HAVE heard, that either Archbishop Laud, or Sir John Robinson, lest a hundred Pound to any that would translate Laud against Fisher into Latin.

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WHETHER there are not good Burlesque Latin Verses in some of the Terrasilius's Speeches, and a Greek Macaronick Poem of Cobb's called Bénnov. The Dean, Dr. Aldrick, has told me of one made upon Meat on a Dresser, as I remember.

WHETHER Jonas the Prophet is not put into Greek Verse, and other Parts of the Bible, besides what is done by Duport? There is a very good Greek Anacreontique upon General Monk; but I believe, done by a Foreigner, however not an Englishman; therefore we are the more beholden to him. Thomas Linacre, an eminent English Physician, has not only taught, but wrote corectly in Verse; for that the Common Latin Grammar and Verses therein, are assigned to him. The Common Law has its Poetry, as we find in the Instructions before Cook; and I believe the Memorial Verses.

We ought to make Collections of what Englishmen have been famous beyond Seas, for their Poetry in the Colleges of the 7efuits, Benedictines, and other Seminaries abroad, that nothing may be wanting for the Glory of the British Nation. To know what Poetry we have from our Colonies in the East and West Indies. See the Epitaph of the British Prince in Herbert's Travels; Hackuit, p. 507. 508. Where are Columbus's Verses to Henry the Seventh, and the Poetry of that Time. I know of no Latin Ver. ses sent us from those Parts; but we had several Gentlemen of the West Indies that have spoke in the Theatre; as I remember a Gentleman of Wadham College, Hanmer, I think, or some such Name, who spoke in the Theatre about Barbadoes; but inflat omnium, Colonel Codrington ought to be mentioned, to his Honour, and that of the Plantations, as one that excelled both in Poetry and Oratory.

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No doubt but there are many Remains of Poetry left by our Countrymen behind them in the Holy-Land, in Cyprus, Malta, and wherever our Knights travelled; in Italy, France, Spain, Portugal, Flanders, Germany, &c.

Some Observations of the Life of Cardinal Pole, printed 1686. See his Life written by several Hands. I am mistaken, if he was not a Poet; or if I have not seen for veral Verses upon him. Verses addressed to Englishmen: For it is equal Glory to be the Subject as the Author. There is a pretty Song of the Laplanders in Sceffer. Sir Johns Harrington has Four Books of Epigrams; but I suppose all English.

—Vendit Laplandia Ventos

Oh! utinam possis vendere Rome tuos.

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I THINK Arnold's Verses upon Otho, at a Westminster Election, and to speak modestly, 'tis a Sign at least, that he had studied Martial, and the Force of Epigram to a good Purpose. I think we have a good Collection of such Sort of Poems in Christ-Church Library. What a whimsical Book is Andrea Guarrel's Bellum Grammaticale; and that of Wase de legibus & licentia veterum Poetarum, of Antient Poetical Licence, and Vossius de viribus Rythma, of the Force of Rhyme; printed at the Theatre.

I see no Reason, why it is improper to mention such Trisles as these to Poetry, and the true Understanding of the Nature and Movement of it; Momenta, a Word that Dr. Bushy uses in his Logick for Movimenta. Whether there are no Memorial Verses in his Logick; I am sure there are several in the Dean's, and in Crackenthorpe. It were to be wished, that the Memorial Verses,

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fes, in all Sciences, were collected together, and printed: I am sure it would be of more Use than a large Folio composed of such Authors as have wrote upon Paradones, or ridiculous Subjects, such are silly; as one that I have seen in Lord Clarendon's Library, but have forgot the Name, and whether there were any Englishmen among them: Mr. Wells, if I mistake not, was about putting forth Leland and Mr. Harrington; it would be a monstrous Help, and indeed, in a Manner, the Persection of the Work to that Time.

Is the Author of Hudibras has left any Latin behind him, it would be the best in that Kind: His Thoughts are so just, his Images so lively, such a deep Insight into the Nature of Mankind, and the Humour of those Times, that no true History could be wrote without studying of that Author.

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'Tis Pity, that the finest of our English Poets, especially the Divine Shakespear, had not communicated their Beauties to the World, so as to be understood in Latin, whereby Foreigners have sustained so great a Loss to this Day; when all of them were inexcusable, but the most Inimitable Shakespear. I am so far from being envious, and desirous to keep those Treasures to ourselves, that I could wish all our most Excellent Poets translated into Latin, that are not so already. We owe much to Leland's Search for England's Antiquities: He stood in the Midst of Learning and Destruction.

THERE are Panegyrick Verses upon Tom Coryat's Crudities. All the Wits of the Time wrote upon it; so Notice must be taken. There is a Poem in the Dean's Study, with Verses before it of the like Nature, called Joannides, or such Name, by a Batchelor of Arts of Newin-Hall, Oxon. To shew that there

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or of that here there is scarce any Thing that the English Genius has lest unattempted, Sir Philip Sidney did endeavour to bring English Words under most Part of the ancient Measures of the Latin; as Hexameters, Pentameters, &c. It is a long Time since I saw them, to pick out the best.

I REMEMBER there is a Book of English Epithets, Printed by Browne, where there is Addison's Preface before it; in which he speaks of a Copy of Verses made to Ben Johnson.

Benjamin, Immortal Johnson! most bigbly renown'd.

Where are these two Lines, or did I make them?

Credula res amor est, causas sibi singit inertas, Quas credit sallaxque sua bene sallitur arte. I THINK there is a Latin Epitaph upon the Archbishop of St. Andrews, that was murdered. Sir Henry Savil, in his Edition of the English Historians, commends William of Malmesbury extreamly. Carcass, as well as Nat Lee, though mad, and in Bedlam, has wrote some good Latin Verses. Phil. Dwight told me of a Book of Love Verses that George Pope admires. Dwight has wrote Verses upon Mrs. Killigrew.

Doctor Plot tells us of one Dudley that went to Florence, and was there made Duke of Northumberland, Earl of Warwick and Leicester, by the Pope, or somebody else: He was a great Engineer; and his Family remain there in Wealth and Honour: See if his Book is not in the Publick Library, and if any Verses before it. Florio has writ concerning Jane Grey. Lapinius, Institutiones Lingue Florentine, says, Paulus Roscius.

cius, Eques Hierosolymitanus has made Italian Heroick Verses; which must be much easier, and run in better Numbers than English.

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Sta pes, sta peto, pes peto, pes sta, peto mi pes.

Stand Foot, stand prithee Foot, prithee Foot stand, stand prithee my Foot.

SAID to be made by Wase; his Senarius s of great Use to Latin Verse; I wish more of it were printed, as he promised.

ELIZABETHA-JOANNA WESTWOOD, an English Woman, printed Poems at Prague, n King James the First's Time: She complains of Misfortunes. Scaliger writes to her. She has a great Love for her native Country.

CAMBDEN's Britannia: A Marriage of Thame and Isis; the Preface supposes it wrote

wrote by him, as I do; the Translation by Mr. Kennet; very well. Henry Huntingdon has good Verses about the Thames, or London, I cannot tell which. I find that Cambden does not approve of Alexander New. champ. Round Great Tom of Westminster were these Verses:

Tertius aptavit me Rex Edvardque vocavit,

Edvardi decore Sancti signentur ut bora.

How Sir Philip Sidney, and others, have imitated Numbers of the Latin and Greek Verses in the English Tongue. Before Barton's Psalms are a dull Copy of Verses, in Latin, with forty Presbyterian Parsons Names to it. Kynaston has two Books of Troilus and Cressida, with several Copies of Verses before it.

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Mr. Ashmole's Prolegomena to his Theatrum Chemicum, now extant in Latin Verse; published by Hermannus, but very imperfectly. The second of the first Christian Philosopher, who travelling abroad, and returning hither in the Reign of William the Conqueror, transplanted the Chymical Muse. It is called The Garland; ob Coronam Hermeticam & Poeticam. Anno 705, Aclem, Bishop of Sherborn, taken out of Winchester, the first Englishman's Latin Verses.

Primus ego in Patriam mecum modo vita supersit,

Aonio rediens deducam vertice musas.

I HAVE found it somewhere among my Books, That Sir Thomas More had three Daughters, all Scholars; I think I have seen some of their Poetry: One of them has drawn his Picture, which is in the Publick Library.

K

HACKHUIT,

HACKHUIT, in his Pieces, speaks greatly of Sir John Mandevil, for a Traveller; and places him in the East: We had then little Intercourse with Africa, or the Abissines. Queen Elizabeth, in her Embassy to Morocco, speaking to the Emperor, of the King of Spain, says, "I neither like of him, nor his Religion; for he is so governed by "the Inquisition, that he can do nothing of himself."

HERETOFORE Gentlemen apply'd to the War, so lest Learning and Trade to the meaner Sort; and now they leave Trade, to turn Gentlemen. Where shall we find rich Citizens Daughters for our decayed young Noblemen to match with? Sir Thomas Gresham, in his Memoirs, mentions Letters wrote by him to the Emperor of Morocco. Says Hackbuit, Was not the Founder of the Charter-House, a Merchant? What Lives of Merchants and Citizens of Eminency have been wrote? 'Tis a Pity if none or sew

are found. Whether there is not a Life wrote of my Great Grandfather La Motte? He was a Merchant of Note.

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THERE is fuch an Air of Piety runs throughout all Hackbuit's Discoveries, that makes it seem as if that alone made them successful. What signified all the Buccanneers Prosperity without Virtue? To what Authority did all their Wars and Conquests bring them, but to make one another rich and vicious?

Speaking about the inspecting of Publick Charities, and the Abuse of them, our Author is for having at once an Act of Oblivion for Mismanagements and Misapplications; so as to redress for the future, and not make Perfons uneasy for what is past. This charitable Gentleman would not have been for so much Lenity, had he lived in our Days, when Corruption is as it were established by

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a Law, and Conscience laughed out of Countenance.

RECORDS concerning our English Trade and Privileges in Portugal, highly necessary to be known to our Merchants. Mr. Altham tells us, from Stow's Survey of London, That Gresham College was designed for an universal Correspondence of Trade and Commerce; undoubtedly not of Cockle-Shells and Butterslies: For we are absolute Strangers at this Time to the Portugal Trade in Brasil, on the Coast of Africa, and elsewhere; where they have vast Dominions, and powerful Princes, either tributary to them, or absolutely under their Subjection.

MEN may differ in Constructions; but to do it in Grammar, by resisting of Rules and Signification of Words is intollerable. I could not maintain such Things, whatever others may do. f

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WE learn more from Solon's Letters than from his Life. Quære, whether in Plutarch or Laertius? Pisistratus's Letters, and the Cabala, very useful Pieces of History. These Letters agreeable to wife Commonwealths. A Letter of Cafar Borgia. Quære, whether forged? But supposing such a Manuscript found; I should look for the Spirit of the Author, and a proper Description of the State of Italy at that Time; with the feveral Intrigues of those Courts; and not be concerned, if some Words were not to be found in the Dictionary, set forth by the Academy of Florence: For, as we see the Abuse, so we see the admirable Use of Criticism when in the Hands of a Gentleman; there, Grammar shows itself in Decency, without Affectation. Grammar is not to be neglected; for, as it is a Folly for a Man who knows good Language, to be proud of formal set Expressions, so it is no Commendation for a Man of Quality, though the Sense fhould

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should be good, not to be able to spell or write good English.

Dr. Bentley's Sancho. He fays, That fome Body had been a little upon aπότομω. with some Body, who had interspersed nipping Sarcasms, and by Medicaments had cured his Pen of a Diarrhea. Bless me, thought I, when the Grand Jury were prefenting of Books, how came this to escape a Presentation? for confounding as far as this Person can the Mother Tongue of his Country, and using the Black Art, by Way of Physick, to apply the and nip. ping Sarcasms to cure his Pen of a Diar. rhea: Meaning and intending thereby to mend Pens, by fuch diabolical Ways, instead of Penknives, to the Ruin of the ancient Corporation of Cutlers.

How is it possible, for any Juryman to know that this is not conjuring? perhaps the Author in his Desence would say, it is Greek;

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but what Foreman of the Jury would not instantly reply, That then it is Heathen Greek; and if he would make use of Greek in England, he should use such as is Authentick; to wit,

Shouldrer Mutton a Capon, Leg a Goose & Pasty Venison;

and then there might have been some Sense in his Greek. I cou'd sooner have thought them forged in the latter Times, when the Guelphs and Gibbelines, and the little Commonwealths up and down Italy, bore Sway in the World.

ABOUT half a Year after Dr. Sacheverel's Trial, Dr. King was applied to by Dr. Swift, Dr. Friend, and some others, to write the Examiner; which accordingly he undertook, and began that Paper about the 10th of October 1710. which he continued by the Assistance of those Gentlemen, and many others, who afterwards favoured him with p

their Corespondence; but the Doctor's ill State of Health, at that Time, did not permit him long to profecute that Weekly Fatigue; and therefore, in about four Months Time he quitted it, and it fell into other Hands. The Doctor afterwards used occasionally to affift the Tatler, when any whimfical Subject occurred to his Mind; for that was far more agreeable to his Genius than Political Subjects, which were his natural Aversion, though he had been put upon them some Times by his Friends; as we see in his Account of Denmark, which he executed to the Satisfaction of those who enjoined it him, as a Task rather than Amusement.

ABOUT this Time Political Kites were frequently flying about the Town; to dabble with which, the Doctor would frequently divert himself and the Publick, in his dry Sarcastick Way. And now it was he publish'd A Friendly Letter from honest Tom. Boggy,

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to the Reverend Mr. G \_\_\_d, Canon of Windsor, occasioned by a Sermon preached in St. George's Chapel, dedicated to her Grace the  $D_b$ -fs of  $M_l$ -b.

## Reverend Sir,

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" TYTHEN I think of the great Intimacy that has been between us, "I wonder the Canon should print any " Thing without confulting honest Tom. It " is to be considered, how busy the High " Flyers are at present, and how some of " them of late have been introduced into the " very Presence, and are crept into Offices. " How Ambitious the Church is grown: " And fince they have dared to speak for " themselves, how little they regard what " they fay of others, who are not of that Faction as by Law Established.

"You say what you please, against Cen-Suring, Judging, Defaming, Detracting,

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" Calumniating, yet People will go on in " their own Way; they won't fuffer you a-" lone to be what you defire, and own your-" felf to be; one that transgresses his own " Rules, and exercises the Talent he condemns " in others. The World is a cenforious "World, an impertinent World, an inquisitive "World, and if a Man print a Sermon in De-" fence of the Administration, and the Que-" ftion be asked, Where he had his Divinity? " And if they are told, at Hinksey and at " Haddington, at Mother Franklin's and at " Mother Shephard's, they will be " to ask, What Sort of Colleges these are? " Or what Sort of Professors the Ladies " may be? Supposing, I say, That our " Principles of Government were laid at " Rump-Hall, and Kidney-Hall, they'll " cry, Prithee Tom, what Persons of Qua-" lity and Distinction live there? How shall " I look when I tell them, they are Ak-

" Houses? You say, If such Things be so,

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" and fuch Things be fo, you'll be content " to be called a Slanderer. You'll be con-" tent; why, they will call you what they " please. You cannot think what they call " Honest Tom, who never yet did any Harm " to them. I own, that you are extreamly hap-" py in a Patroness. Such an obliging, peace-" able, condescending, and forgiving Temper " must captivate Mankind. When a Person " appears so averse to Pride, Malice, Detrac-" tion, and Cenforiousness: So reserved as " to her own Interest; but so communica-" tive and diffusive of Good to all others; " who cannot but wish, as you do, That she " may reap the Fruits of these good Qua-"lities? With Reason, therefore, you value " yourself upon her Grace's Approbation, " and think yourself safe under such a Pro-" tection. But consider, that her Majes-" ty's Approbation could not protect a Ser-" mon preach'd in her own Chapel, from the " Infults of one Hoadley, who will undoubt-" edly come to your Canonry, when you, L 2

" as you have now a very good Prospect, " shall be advanced to a Bishoprick.

"Though I recommend the Aptness of " the Dedication, yet I must tell you, That "your Manner of Address is clumfy and " awkward. You fay, in the fifth Page, "That all you have faid, so far, is very well " known to her Grace already: Then what " need had you to trouble her with it? And " what a Compliment is it to her Grace, " to tell her, That she knows as much of " a Court as you do? You may remember, " before you and I were two, how one " Morning about fix, a large Company was " invited to a Chamber, by a great Picture " hung out of the Window; and I being a-" fleep, and dreaming nothing of Politicks, " was shown for a celebrated Tyger, who " was called Boggy, from whence, and for " other Reasons, I had that Denomination; " ever fince which Time, I could never think " that Boggy, or a Bear, could become a

" Bur

" fit Lap-Dog for a Lady.

"Bur now, to come to your Divinity; there is one Point, that I am doubtful whe"ther you may not be in the Wrong, and that is, in thinking, or vainly wishing, 
"That People may be happy in the next World, proportionably to the Blessings that eminently distinguish them in this. For you don't know what may happen yet:

A Person may chance to have this Distinction a little eclipsed here, without being a Loser by it hereafter. And a Lady may possibly get in at the strait Gate, though she drop her Key in the Broad Way.

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" My Dear Friend, I am always afraid, when either you or I meddle with Learning or Scripture. What does the Printer mean, by putting these odd Characters Διδάσκαλοι in the first Line of your Sermon? Are they to be read? Or do they stand there only to fright Folks? I thought

" it proper to fend to honest Mac. Bush,

" who, you know, was always effeemed to

" be a better Divine than you or I were;

" and he has very kindly fent me this An.

" fwer."

SIR,

"HOW come you to fend to me for the Meaning of a Text? You

" know, that Chum G \_\_\_ d and I no

" ver cared for meddling with Contro-

" verfy, nor much with Books; we knew

" how to spend our Time better than in our

" Study. But fince he has printed a Green

"Word, and you ask my Opinion about it

" why may not I turn Critick as well a

" he? His Text is James iii. 1. My Bri

" thren, be not many Masters. He begins

" The Word, Aldaonada, which in my Tex

" is translated Masters, properly signific

"Teachers; and the Apostle means by it

" fuch as assume to themselves a Power!

" censuring, and finding Fault with ever

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"Thing that is not just according to their own Notion and Model of Things; and afterwards explaining the Context, knowing that we shall receive the greater Condemnation, says he, Pag. 8. Do you not presume to censure or Judge one another here, because you are all reserved to a greater Judgment hereafter.

"The Word Διδάσκαλοι, in my Lexicon, does not fignify Censures and Judges, but in a Book that I borrowed upon this Occasion, I found Διδάσκαλοι fignifies the same as Νομοδιδάσκαλοι, Teachers of the Law, 1 Titus i. 7. And this Epistle was writ to the Jews, amongst whom Rabbi, or Master, was a Title of great Honour: And therefore many were forward to be Doctors and Masters, without Ability to instruct the People in the Law, or, perhaps so much as to apprehend the true Sense of the Text. Upon this Account it is, that the Pharisees are condemned of "their

" their Affectation of being called Rabbi, " Rabbi: And the Disciples are warned not " to be called Masters, Mat. xxiii. which " Passages, as Chum says, give Light to " the Text, if he could but have feen it. " For it is upon the same Account, that St. " Fames advises the Fews he writes to, not " to affect this Title; because it is often " great Arrogance in a Man, to fet up for a " Teacher, especially before he has been a " Learner; and he shall, as the Context has " it, receive greater Condemnation: That " is not as Chum explains it, Page 8. Do you " not presume to censure, and judge one an-" other here, &c. But do not affect to be " called Rabbi; have a care how you pre-" tend to set up for Teachers; for you will " expose yourselves to great Condemnation, " if you teach what you do not practife; " and to greater Contempt, if you pretend " to teach what you do not understand. " This I take to be the Meaning of the " Text; and I leave Chum G \_\_ d \_\_ d to " apply

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"apply it to himself, and his present Discourse, both as to the Understanding and the Practice. I am,

Yours, &c.

MAC. BUSH.

" Bur to proceed: I find in this Sermon against Censuring and Defaming, you beflow a great many ill Names and Reflections upon one that I suppose to have been your Fellow Collegiate. How he " was hugg'd and cares'd; with what Tri-" umph and Acclamations he was conducted " through Part of the Kingdom, I know " not; or allow it is a Contradiction to the " Christian Religion, or an Affront to the " Government, that a Clergyman should be " well entertained in a Journey taken upon " his Lawful Occasions: But this I dare " fay, That you have no fuch Antipathy " against him, but that from Banbury to " Shrewsbury, you would have been glad " to have din'd with him.

M

You

"You have got a very hard Word, that "you call Administration; which you very "often repeat, without seeming to have any "clear Notion of it: But you join that "Word with her, with it, with them; so "that I see you don't know what Gender or "Number 'tis of; whether it belongs to a "Person, or a Thing; to one, to sew, or to "many. But whatever it is, you need not be in such a terrible Fear about it; for it can never stagger, when it has got two such supporters as you and 'Squire Bicker." staffe.

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" forgive and forget; it will be best for us. We have all our blind Sides; and therefore, though other People laugh'd at it, and thought it a Blunder, yet I always commended you for that Evening Prayer you used one Morning before an "August

" I HAVE but one Word more to fay

" to you, my Good Friend: Let us all

" August Assembly, Lighten our Darkness,

" &c. for which Prayer I find we have

" every Day more and more Occasion.

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" Accept of this, as being, with great

" Sincerity, intended to do you Service, and

" fet yourself right with yourself."

Yours intirely,

TOM BOGGY.

THE Doctor now seemed very diligent in imploying his Pen, and set about that useful Book for Schools, called his Heathen Gods, printed for Bernard Lintot at the Cross-Keys near Temple-Bar; of which there have been several Editions. This Piece is dedicated to Dr. Knipe, then Upper-Master of Westminster-School; for whom he had the greatest Veneration. About this Time he likewise translated Naudens of Refined Politicks, printed for Henry Clements, Book-seller in St. Paul's Church-Tard; and like-wise

wise writ the following Piece, called An Answer to a second scandalous Book, that Mr.B—r—t is now writing; to be published as soon as possible. This was printed in 1711.

## Gentle Reader,

AM fure thou art very much furprized at the Title Page of this Book; and I know that thou art this Moment reasoning with thy self, and, with great Wonderment of Mind, groping for some rational Account of my Design. Now, methinks, I see you scratch your Head, 'pull your under Lip, and look very studious upon the Matter sull of Thought, How it is possible for me to answer a Book before it is published.

Now you must know, Sir, that there are natural, and there are moral Impossibilities: The latter of these only suppose the highest Degree of Difficulty: These by Men of great enterprizing

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enterprizing Souls have been furmouted: The stupendous March to the glorious Victory of Hockstet every one thought morally impossible; and yet the Duke of Marlborough convinced us that it could be done. Every one thought it morally impossible, That that certain Curate of Salop could, if he had any Conscience, so scandalously interpret St. Paul, and make the 13th of Romans encourage Rebellion, more than an Ordinance of the Rump-Parliment, or Hoadley's Measure of Obedience. Did any one think it possible for B - n t to be so impudently wicked as to charge Dr S-bv-l with fo many of the worst Iniquities, when in his Conscience he saw them all to be malicious and false; that they have no more Title to Belief, than he has to his Living, or Lumley Lloydd to the Epithet of Honourable: And yet you see these moral Impossibilities are got over. And therefore pray, good Sir, stand no more agast at the seeming Difficulty of my Undertaking.

I

Tam a mighty Friend to all great At. cheivements, and scorn to engage in any Work that to vulgar Minds does not seem to have something in it of the Impossible. My natural Inclination to great Designs, and great Actions, will make me for ever respect a Reverend Divine, for the surprizing Apotheosis of a certain Duke; nothing but a most exalted Genius could have sounded his Grace's Title to Heaven upon such ocult and most indisputable Reasons: The World will not exceed this great Work, till the Man is found that can square the Circle, and take a Comet by the Tail.

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There is in me a virtuous Emulation, a laudable ardour of Mind, to fignalize my self with these Heroes aforesaid, by something uncommon and unexpected; and therefore, I am resolved, to Answer a Book which is not yet published. But before I begin, that I may not lose the good Esteem of Righteous

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Righteons Men, and guard against the malicious Aspersions of the Wicked, I do declare, That I am no Conjurer; that I have no good Understanding, no manner of Commerce with Satan, upon this Account; and therefore I defire that Flam—d and P\_t-ge would neither love me as a Brother, nor hate me as a Rival. I do further folemnly protest, That I have no Assistance, directly or indirectly, from the Pope; and that the Pretender has no more a Hand in it than the Czar of Muscovy; that I have nothing to to do with Mahomet's Pigeons; that I have no Sort of Acquaintance with the French Prophets; the B- of W-, or any fecond sighted Person; and yet, for all this, I know that Mr. B-n-t, notwithftanding his solemn Promise to the contrary, in his late Recantation, is now writing against Dr. S-bv-1. This fecond Book will not be fobig; but it is resolved by the Party to be as false as the first.

In the three or four first Pages he excufes himself to the World, for not rejoining fooner; for detaining them fo long from the Pleasure and Profit which his Writings always bring to himself and Friends; that his Affairs unhappily called him into Northamptonsbire, and detained him there till just now; and none of his Friends were fo kind as to let him know, how much his Name was up in Town, while he lay in Bed in the Country: But being now returned, his Acqaintance have recounted to him all that has past; and with an Indignation suitable to the Affront, he buckles himself to the Battle, resolves to cut down all Antagonists, and dispense amongst us the poor Contents of that Blunderbuss his Brain; which he does not doubt will convince the World, how barbarously he has been abused in a late Vindication of Dr. S-bv-1, and an infamous Half-Sheet, entitled, His Recantation. He declares, with a Mixture of Rage and Prophaneness,

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Profaneness, that he knows nothing of that Recantation; and begs earnestly of his Friends, the Whigs and Dissenters, that they would not think it possible for him to repent; that he is entirely as wicked as they can desire, and does not feel the least Relenting or Remorse.

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A VERY pious Declaration this, for a Clergyman convicted of the highest Crimes, and found guilty of the blacked Sins. Bless me! what will become of a Sinner, that is ashamed of his Repentance, and cries at our Thoughts of believing that he wept. I am of Opinion, that his Printer may be prevailed upon to produce the Copy in his own Hand Writing: But I am unwilling to carry Matters to such Extreams; I chuse to defer this grand Confutation, till he savour the Publick with his Book, now under my Chassisement.

In Page 6. of his Book, he is extreamly incenfed, that in the first Page of the Vindi-

cation the W—g is called Destruction. His Words are these, How dares that pert Incendary, that rascally Scribler, call a Member of the noble Order of the Rump a Desserver? Poor Man! he has been so long used to call Men by wrong Names, that he cannot bear to hear them called by the right.

He is grieved that Mr. Ho—by has met with such indifferent Treatment. He lays himself out very pathetically upon this Occasion, and declares, with something little less than an Oath, That he deserves more than all the Writers on this Side the Cape. Here indeed Mr. B—n—t and I shall shake Hands; I think I am really of his Opinion, and am so far from being Mr. Ho—b's Enemy, that I did not care, if he had his Deserts to Morrow.

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But here ensues a terrible melancholly Story: He has not slept a Wink since he

read the Account in the Vindication of the late Tumults; he has toffed and rolled in Bed like a Ship in the Bay of Biscay, ever fince he has found that the Diffenters are charged with pulling down Daniel B-fs's Meeting-House. It will do the Reader good, when his Book is out, to fee how he foames: His Words you will find are these; In the Name of Wonder, what does this insignificant Blockhead mean? Because I and a few Dissenters were among the Mob, only to see what they did, to mark Faces, and give our Testimony, does this. Rascal say we were in it?

REFINED Reasoning, indeed! Barefaced Popery! True uncovered Jesuitism! Among the Mob; but not in it. I have seen a Flock of Crows with a Mixture of Pigeons in a Field of Peas: These poor innocent Doves destroys more than all the Crows; and yet the Owner when he finds them shot, is apt to quarrel as an unreasonable Murtherer.

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For these poor Creatures only come out for the Air; and their Curosity led them into the Fields, and they would no more destroy the Peas which he sowed on purpose to feed them, than a Dissenter would pull down a Meeting-House which he knows was built on purpose for him.

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Is this Distinction will hold good, then no Rogue taken out of any Gang can be hanged: He'll certainly plead he was among the Thieves; but not in the Robbery. In the 17th Page, you'll find Mr. B—n—t vindicating the Reputation of divers Clergymen, who are distinguished by the Nicknames of Anomalas and Heteroclites. By this, says he, the Fool has only a Mind to tell the World, that he has learn'd his Greek and Latin Grammar; and notwithstanding his Shew of Learning, does not know how to spell; for in the Vindication he spells Venture, Venter. This Man was a Son by a Second Venter. He is extreamly layish for a Page of

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two in reproaching and exposing the Ignorance of the Vindicator; but 'tis my Opinion that his own Ignorance is more manifest thereby; for I have been with Dr. Bentley, that great Star and mighty Lumen of the Republick of Letters; and after long-search into numberless Books, he does say, That there is one Authority for it in an old Manuscript of Chaucer; and that he thinks it is as well one Way as the other.

But pray, Reverend Sir, why all this Noise about the Word? How do you know but that the Man had a Mind to shew his Learning here too? and which I am sure he has Authority for; to clap a little Latin to his English, and intend by second Venter a second Belly, that this was a Son by a second Belly? Now, if you look into the Dictionary, you'll find that Venter is Latin for a Belly; and if you ask Nurse or Sarah Green of Iver, they'll tell you, that Sons usually proceed from that Part; and therefore

fore take it which way you will, I think the the Vindicator is rectus in curia; and you are an impertinent ill-tempered Critick, to make so much Noise about nothing.

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A Good Author certainly is the most unhappy Creature under the Sun: He is expofed to the World like a fine Beauty, only to be gazed at and criticised upon: Few look without Envy; and all are glad to find Fault. This Confideration keeps me from obliging any of the ill-natured World with any of my Lucubrations; and nothing could have prevailed upon me now, but the Novelty of the Subject. In Page 28. there is a most horrible Noise about a great Father of the Church. It is a Shame, he fays, that so great a Man should be used with so little Respect, that he should be charged with False Doctrine, who is the only Standard of the True: But he hopes the late Punishment inflicted upon an impudent Highflying Reviler of a B-p, by those great Examples of impartial he

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tial Justice T—ton and Wa—son, and their Gang, will prevent the like for the future. He is informed, he says, that this pert Scribler of the Vindication is a young Sprig of Divinity, and the last Tear's Shoot of Lecturers; and he wonders what Business such little Sprigs have to lash.

THAT Vindication is ascribed to so many that I believe no one but Dr. S-bv-1 and the Printer can shew the Man; but if he is a Sprig, or last Year's Shoot, no wonder to me that he becomes a Rod, and does lash. This poor Man is always giving some material Evidence, that he never learn'd any thing at School. One would think that a Pretender to Westminster School, and in Busby's Time too, should not wonder that young Shoots, and last Year's Sprigs lash. I am fure I had fuch repeated Demonstrations in that School that they would cut, that the very Recollection gives me Smart. His Ignorance of these Scholastick Tools of Correction confirm the

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the Truth of what I have often heard, That he was bread in some Fanatick Academy: In these the Saints wie no Rods; First, Because lashing of the Flesh is a Piece of Popery; and because any Discovery of the Posseriors must be carnal; and particularly, because the Scripture obliges them not to look backwards, by the Story of Lot's Wise; and exhorts them to beal up Breaches, but never to unbutton them. To this add, the Liberty of the Subject, Tyranny, Persecution, Arbitrary Power; and, in short, that lashing is directly contrary to all Revolution Principles, as Mr. L—b—re will demonstrate.

Thus you see, Reader, the Fatality of taking Scripture in the exact Letter, without any Regard to the Context, to the Occa. sion, or to the Difference of Spelling, though there is none in the Sound; which is the Unhappiness of Dissenters, and such as led them into many of their gross Errors, and confirmed

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confirmed Numbers in their Obstinacy: 'Tis a prodigious Number of Converts which this Aversion to Lashing upon Scripture and Revolution Principles, both which they think of equal Authority, has made among our School-Boys, and our Youth strangely corrupted by it.

wade over Head and Ears in filthy Excrement.

To conclude, When Mr. B - n - tpublishes his Book, perhaps the Reader will not find the Quotations I have made out of it, and from thence conclude in the Language of the Lord Cl---d-n, That I am a Persom who do not think myself obliged to any precise Veracity: But good, dear, gentle Christian Reader, entertain no such severe Thoughts of your Author; but be affured they are now in his Manuscript; and if they are not found in his printed Book, depend upon it, that in pure Spite to me, he has left them out, only to depreciate my Reputation with the learned World, and fink the exalted Character, which fuch a Performance as this, proprio marte, without the least subterraneous Assistance, must undoubtedly reward me with; though I know he loves his own Works intirely, he will blot out, spoil, and pull them to Pieces, as some Body re-

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did the Meeting-Houses, to injure the Tories, and do Mischief to the Ch—. Oh! he's of a barbarous Temper! The Dutch at Amboyna, or the Spaniards in Mexico, are nothing to him. He often declares, He could eat the Heart of a Tory with Pleasure! I must own, indeed, if the Whigs do that, we may expect for the suture to find good honest Hearts in their Bellies.

EVERY Day of our Author's Life, after his usual Practice of reading several Portions of the Old and New Testament, was imploy'd in writing Historical Remarks and Observations, or any other Subjects that fell in his Way, after the following Manner:

In Procopius's History of the Wars of Justinian, Agathias and Epiphanensis, two learned Writers about the same Time with Procopius. Procopius was made a Senator; and about the 25th of Justinian, he arrived at the highest Dignity that can befal a Se-

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nator, to be made Prefect of the City, an Office like Lord Mayor of London; about the same Time he finished his Ancedotes. The Emperor enjoin'd him to write a Book Περί τῶν κατισμάτων, of the Buildings erected by the Emperor Justinian, as a great Man at this Time prevailed on Dr. King, in the Year 1712. when he was constituted Gazetteer, and Lord Bolinbroke was one of the Secretaries of State, to write an Historical Essay on the favourite Ministry under Theodosius the Great, called Rusinus, with a Version of that Part of Claudian's Rusinus, with which we shall oblige the Reader by and-by, and in its proper Place.

In Procopius's History, Rome is several Times lost and recovered. Arcadius about to die, and leave his Son Theodosius an Infant, leaves by his Testament Isdegardes, King of Persia, his Protector: Who, renowned for his Nobleness of Soul, shewed it more than ever, by keeping Peace with the Romans,

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and preferving the Empire to Theodofius. A. D. 398. Among the Epthatites the rich Men have each twenty or more Companions, to be their perpetual Comrades, and to partake in a Community of their Good: When any Principals die, the Retainers use to be put into the same Grave with them. The Persians used not to follow the Chase upon full Speed, though their Enemy ran away. Their King Cabades commanded that one of their Women should be common. They had a Place, called the Tower of Oblivion; where, if a Man were imprisoned, it was not lawful to mention him, and once to name him was Death; fo great a Punishment they thought it was to be eternally forgot. Let our Dotards on Annihilation reflect on this.

A PRETTY Story, some where, about a Dog-Fish in love with a Pearl: Of the Story of Arfaces; who being in the Tower of Oblivion, and having spent the merriest Day

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that he ever had with the Person he loved most, would return no more to the Miseries of this Life, but stabb'd himself with a Knise taken up, no doubt, for that very Purpose at the Feast.

Anno Domini 527. Justinian, who was declared Emperor with Justice on Good-Friday. Justice itself died August the First sollowing. In the second Year he made Bellisarius his General in the East.

PROCOPIUS'S secret History of the Court of the Emperor Justinian. He therein makes Bellisarius, a stupid Cuckold, and his Wise Aatonina, the most prosligate Woman in the World; to lie with her adopted Son Theodosius; to continue her Intrigues by Murders, supported by her Interest in the Empress Theodora.

In the Reign of Leo, Justine, and two other Brothers, came from Illyrium, were made

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made of the Emperor's Guards, being proper personable Men. The Emperor Anastasius preferr'd him to be Captain of the Guards, who after chose him to be Emperor. He was old, could neither write nor read; was not capable of doing his Subjects either Good or Harm; was sottish, stupid, and very brutish. Justinian was his Sister's Son, whose Stature was neither too great nor to little; well proportioned, rather inclining to be fat; his Face round and comely, his Complexion fresh, very like Domitian: He was crafty, yet easy to be deceived; fo that he might be faid to be cunning and weak both together; inconstant to his Friends, and inexorable to his Ene. mies; easily persuaded when any Evil was to be advised, but unmoveable to any Action that was Good.

THEODORA was bred upon the Stage a Courtezan, notorious before the Emperor, he having first taken her for a Mistress. He describes

describes her, pag. 54. to be very handsome. Both their Characters are to consist of Love, Looseness, and Cruelty; which he repeats with Tautology. I don't believe it to be Procopius's, but rather some Arian's: However, it is no such extraordinary Libel, as to be twice read over; for 'tis writ with no Art, but plain Matter of Fact; which, if true, is downright Railing. Procopius was an Heathen, or at least it is dubious what he was.

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Proclus, famous in the Reign of Anaftasius, when Vitasian came with his Fleet against Constantinople. He hung up Brazen Plates against the Sun, and so burnt them that could not approach the Place.

Rivius says, That 'tis his Opinion, from the serious Consideration of Authors, that Bellisarius never fell into Disgrace; That by his Rival's Means, he might not have the Favour of being mentioned as he deserved, J

but never went further. The Anecdotes were written in the thirty-second Year of Justinian. Some say, Justinian lived to be above ninety Years of Age.

NARSES had the greatest Character of any Man of his Age. Procopius makes Pope Vigilius to have been a horrid Fellow. He makes Bartholus, Faber, and Gennadius, say, That Justinian was held for a Saint among the Greeks.

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Chosroes was of an unruly Spirit, a great Undertaker, troublesome, sull of Tumult himself, and a great Troubler of others. John, the Cappadocian Presect of the City, a wicked Fellow; for his Conspiracy against the Emperor deprived of all, and reduced to that Want which is commonly, though salfly reported of Bellisarius. Book 2. He commends Sittas for a godly Man, valiant, an excellent Commander, inserior to none of his Time. Chosroes takes Antioch.

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The Persians, of all Men, have least of Variety in their Humours: Their Manner of Life extreamly strict, their Laws hard of Digeftion, and their Commands intolerable. The Reading of this History of Procopius by some Hints given me, I begin to suspect the Secret History to be his; but perhaps it might be raifed by some other Person upon these Hints.

Rufinus, or an Historical Essay on the Favourite Ministry, written in the Year 1711, and printed in 1712.

'Tis faid of Henry IV. of France, Great Grandfather to her present Majesty of Great Britain, that he was une Grand Roi fans Favori, a Great King without a Favourite. And a more glorious Character cannot be given of a Prince: For it supposes him sufficient to act by his own Counfels, and to controul his own

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Passions; which Machiavel calls the Perfection of Human Wisdom; and which only can answer that great End of Government, the impartial Distribution of Favour and Fustice.

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But those Reigns have ever proved unfor. tunate, to fay no worse, where Princes have implicitely refigned themselves into the Hands of Favourites and Minions, the Corruptors of Government, and the Evil Genii of Crowns.

THE Greek and Roman Historians every wherein form us, That they have been found Grievances in all Ages; and that thefe false Friends have fullied the Glory of Princes, more than the rankest and most inveterate Enemies of Monarchy. Some, we read, after being raifed from nothing to the greatest Honours and Riches, have had the Brutality, in the Midst of Favours, to attempt the Murder of Princes with their own Hands. Others

P 2

Others have banished them from their glorious Metropolis, and the Seat of Universal Empire, into little Defart Islands. Others have imprisoned them in their own Palaces, and produced them only now and then to serve a particular Turn, or like Pageants, to grace a Mimick Triumph. Others, after deceiving Wild Emperors into Acts of Tyranny, have had the Infolence to give them opprobrious Language for offering to debate with them, or for shewing any Reluctances when they were compelled to fign fanguinary and unnatural Edicts against their Subjects. But of all the Favourites that are branded to Posterity by the Ancients, for I meddle not with Modern Instances, there is none, whose Story, some Circumstances considered, is better worth our present Recollection than that of Rufinus.

Twere indeed to be wished, that the Writers of his Age had delivered down the Transactions of it with more Certainty: But the

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the short Essay I have here drawn from the most Authentick of them, impersect as it is, will furnish more solid and useful Ressections.

RUFINUS then, was a Native of Gaul; but fo mean and obscure, that none of the Historians have been able to deduce his Pedigree; and we find little Mention of him, 'till he was made Captain of the Guards to Theodofius the Great. 'Tis probable, his Beginning in the Military Service was much lower, and more suitable to his Extraction; but by what Ways and Means he was advanced from them into this Post, we are not told. Perhaps they were too flagrant to be named: However that be, he at last became Premier Minister, and Sole Favourite.

HE had all the Endowments and Advantages Nature could give him, except that of Birth. His Person, according to Nicephorns,

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was tall and beautiful; his Temper composed and sedate; his Address smooth and affable; his Conver fation fubtle and infinuating; which fitted him wonderfully for the Intrigues of a Court: For his Elevation quite turned his Head, and, instead of making a right Use of it, by behaving himself with Gratitude and Acknowledgment to his Prince, with Regard and Decency to his Superiors, he grew treacherous to the one, and infolent to the other. He began to forget his Original, to negled his old Friends; to swell with an Opinion of his own Sufficiency; to talk loudly of his Services and Deferts; to flatter his Ambition and Avarice with unbounded Prospects; and in the End, to entertain Thoughts even of the Sovereign Power.

In order to accomplish which, he found it necessary to remove Men of Resolution, Worth, and Probity, from the Court, and to fill their Places with such as were of mote moderate,

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THE first Attempt he made of this Kind was upon Promotus, one of Theodosius's Generals, who, a little before had defeated a Body of Barbarians, and obtained a signal and wonderful Victory, which greatly eclipfed the Glory of Rufinus; which, had it been gained by him, or any of his Creatures, would have been distinguished with Grants and Titles. But Promotus found very different Effects from it: He was not only denied Favour at Court, but envied and traduced there, for having received the Thanks and Congratulations of the People on his Return to Constantinople. All this Merit could not defend a brave and successful Officer from the vile Infinuations and Calumnies of a jealous Favourite. He was a Man of a fiery enterprizing Genius, forward in Action, and fearless in Danger; so far conscious of his own Services, as to require Justice, and to refent

resent Injuries. Zozimus, calls him, "Aνδοςα ωλετε μεν αρείτονα, &c. a Man above the Temptation of Money, who served his Country and his Prince without mean and sordid Views.

TATIANUS and Proculus, Men in great Posts, and of a considerable Family, were the next Eye-sore to him; their just and impartial Execution of their Offices was a constant Resection on his evil Administration. He therefore took Care to misrepresent them too, to the Emperor; and in a short Time, by his false Accusations, and other persidious Artifices, accomplished their Ruin, to the great Detriment of the Publick, which lost a Patriot in the one, and a General in the other.

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But his Malice was not confined to single Persons: He knew how to depopulate whole Cities, and was the Adviser of that inhuman and barbarous Massacre of Thessalonica, nica, wherein not less than seven thousand Persons were sacrificed; for to promote any Design, Mens Lives were of little Consideration with him.

'Twas on this Occasion St. Ambrose excommunicated Theodosius, and made him sensible of the enormous Crime he had committed, in gratifying an unchristian Revenge with the Effusion of so much Blood. But Rusinus, who had been the Cause of all, was hardened in Impenitence, and insulted the Emperor's devout Contrition; which provoked St. Ambrose to rebuke him with the Indignation he deserved.

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This excellent and truly Primitive Biashop, was not afraid of exerting his Authority against the Enemies of Religion, though never so great and powerful. And tis much to be lamented, that his glorious Example shines at so great a Distance, as to have lost

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all Influence on many of his Successors, who have acted with a nearer View to their Temporal Advantages, than to their Spiritual Trusts; and have not only given up the Ceremonies and Discipline of the Church, but under a more extensive Charity, have prostituted her essential and fundamental Rights to designing Atheistical Statesmen; and that too, fometimes, in Opposition to the pious Intentions of Religious Princes. But notwithstanding all their pretended Meekness, and low Submissions to Laymen in Authority, they have frequently betrayed their Love of Dominion over the Clergy, and to gratify their Revenge, have not scrupled to ftretch their Visitorial Power into a more than Papal Tyranny.

But what is most wonderful, and worthy our Observation, is, Theodosius all along retained a good Opinion of Rusinus, and at his Death appointed him Governor of his Son Arcadius; which, as it is the greatest Blemish

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Blemish on his Character, so it is a clear Demonstration, that no Prince can be secure from the Poison of such Vipers, when once admitted into his Bosom: For Theodosius, notwithstanding the Detraction of the Pagen Historians, who every where traduce Christianity and the Professor of it, is justly recommended as a Pattern of Kingly Virtues, and in most Things deserving the Imitation of all Christian Princes, especially in his great Regard to the Honour and Discipline of the Church.

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RUFINUS, after the Death of Theodosius, was in reality Emperor of the East, and Arcadius only nominally so, though a Prince adorned with every Virtue, of a Soul truly Royal, of an Heart entirely Roman. He acted without controul, disposed of all Offices, put in and turned out, pardoned and punished at Pleasure. He was, in a Word, possessed of unlimited Power, and exercised it at large, over the Nobility and the Populace

pulace, who were now both miserably degenerated from the Virtue and Glory of their Ancestors. The Dignity of the Patrician Order was in a great Measure extinguished: The Plebeans Rights and Privileges were grosly invaded: The Laws of the Twelve Tables, the Magna Charta of the Romans, were no longer held sacred, but openly and scandalously violated: The Constitution, and even the Roman Name itself, was in danger of being totally abolished.

The Senate, that is the Majority of it, was become little better than a Collection or Assembly of Pensioners, Preferment-Hunters, Boy-Politicians, Sham Patriots, Petty Trators, and Court Slaves, like the Members of the present Parliment of France, being divested of their original Senatorian Authority, had lost all Sense of Justice, all Freedom of Voting, all that Force of Eloquence, that Spirit of Liberty, which animated the Old Romans, and made them the

Terror of Arbitrary and Tyrannical Power. No Proceedings were too violent, no Decrees too unjust, no Prosecutions too sanguinary, no Resolutions too absurd, no Astions, no Managements, too prosligate for them, when they were executing the Commands of their Great Lord and Master Rusinus. They were grown odious in the Eyes of the People, and contemptible in the Opinion of him they served; whose Policy was first, to make Men prostitute their Characters to his Drudgery, that he might afterwards discard them at Pleasure, without Apprehensions of Danger from their Interests.

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TIBERIUS had not more Reason to laugh at the base Compliances of the Senate in his Time, when he cried out, O homines ad servitutem paratos! O Beasts of Burthen! than Rusinus had at the slavish Condescensions of this. But it may be urged in Apology for the former, though Tacitus makes a very severe Resection upon them, Scilicet p

etiam illam, qui publicum Libertatem nollet tam projecta servientium patientia tadebat; Such abject contented Slaves were nauseous, even to a Tyrant: And Suetonius gives them no better Character; Precantem senatum, & pracumbentem sibi ad genus ambiguis responsis & collida cunctatione suspendens. The Emperor vouchsafed not to answer the flattering Addresses of the Senate, meanly begging, and prostrate at his Feet: I say, it may be urged, in Apology for the sormer, That what they did was in Obedience to their Sovereign; whereas the latter acted in vile Submission to their Fellow-Subject.

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Nor was the Ecclesiastical Polity less corrupt than the Civil: For though the Church had at this Time a St. Ambrose, and some few more Fathers, both in the East and West, who were Champions, and ready to be Martyrs for her; yet the greater Number of her Pastors began to depart from the Purity

Purity of her Doctrines, to renounce her Homilies, to relax her Canons, to encourage all Sorts of erroneous Opinions, to preach up the fierce and unchristian Principles of Rebellion, instead of the meek and pacifick Precepts of the Gospel. 'Tis easy to conceive what Effect such Indulgences had in an Age inclinable to Heresy and Schism. Men grew wanton in Matters of Faith; every one almost was for forming a Creed of his own; which, however ridiculous and absurd, blasphemous and prophane, never wanted Proselytes.

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The Free-Thinkers, as they styled themselves, treated the Priesthood with the utmost
Contempt, and denied the Sanction and Essence of their Office. They ridicul'd the
Mysteries of Christianity as nothing but mere
Conjuration and Priestcrast; and published,
without the least Censure, their undigested
irreligious Libels stolen from old Heretical
Authors, and penned with more Assurance
than

than Argument. The inferior revolting Clergy, in Defiance of their Duty and Canonical Obedience, reviled and maligned the Orthodox Bishops, and were openly rewarded and applauded for it; whilft the true Sons of the Church were impeached and persecuted for detecting the Perils of These False Brethren, and afferting the Cause of her with a Fearless and Primitive Zeal. The Arians, and some of the more considerable Setts, as Socrates Scholasticus informs us, were become prefumptuous enough to demand not a Toleration only, but a Publick Establishment of their Worship, and hoped to raise themselves on the Ruins of the Church.

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But Arcadius, least they should have Expectations of Favour from the Throne, took care to publish several Edicts, still extant in the Codes, against them, and to declare to the World, That as he had been educated in the true Faith, so he would firmly

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firmly adhere to it, and countenance only those of his own Persuasion. However, Rufinus knowing his wicked Administration could not be supported, without subduing the Church as well as the State, gave an infolent Proof of his Power, superseded these Promises, and forced the young Emperor for a Time to retract his Royal Word. He pretended, That the Hereticks and Schismaticks were too numerous, and consequently too formidable a Body of Men to be difobliged in the present Juncture of Affairs; that a rigorous Enforcement of the Laws would be called a Persecution; and that a Reign of Moderation was more glorious than a Reign of Justice.

Thus Rufinus every where interposed, every where prevailed; and his Ambition for the present seemed fully satisfied; but his Avarice knew no Bounds. This was his predominant Passion, which had for some Time lain concealed, and now at Length broke out R. like

a Flame pent in. He made his Power entirely subservient to it; all Preferments, Ecclesiastical, Civil, and Military, were publickly exposed to Sale, and even the Determinations of private Property were bought and fold. He had Informers and Evidences in constant Pay, who were instructed, on Occasion, to swear any Thing, to accuse any Body; to prove this Man a Lunatick, and that an Ideot; by which Means he had the Lives and Fortunes of all the Subjects of the Empire at his Command. In a Word, his whole Administration was one continued Att of Rapine and Plunder; and though it lasted but a few Years, he had by his Grants from Arcadius, Contributions from the Provinces, and Extortions from the People, heaped together so immeasurable a Mass of Wealth, that he grew too Bulky for a Subject, and became dangerous to the Crown.

But notwithstanding his immoderate Love of Money, he had his Extravagancies, which

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which appeared chiefly in the Magnificence of his Buildings; for he erected the most fumptuous and stately Fabrick in the whole Empire; and fo vast was the Expence of it, that the World, with some Reason, suspected he had Recourse to the Imperial Coffers, whilst Works of greater Importance stood still for want of Money. Historians have left us no particular Descriptions of this House; only Sozomen says in general, That it was an immense and costly Fabrick, built to perpetuate his Name and Family. But it happened to him, as it has fince done to Wolfey and others in England, That what he defigned the Monument of his Greatness and Glory, proved one Occasion of his Difgrace and Ruin.

He affected nothing more than a perpetual Smoothness and Affability in his outward Behaviour; but underneath there lurk'd a persecuting and revengeful Soul: I may add also, the Trial and Impeachment

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of Lucianus, described by Zosimus, and others, black as any of his Cruelties, though it proved fatal to himself: For it raised a general Discontent and Clamour throughout the Empire, which was not in all his Subtilty ever actually to be composed. The People of Antioch, where Lucianus resided, had him in great Esteem and Veneration; and when they found to what Extremities Rufinus was proceeding, they committed feveral Outrages, demanding Justice, and threatening Revenge. Rufinus was not a little furprized, to find his old Friends the Populace turned upon him, and affuming a Spirit of Patriotism, he endeavoured to appease their Rage, by pretending that Lucianus should be used with Tenderness and Humanity, when at the fame Time he was actually defigning his Life. Such is the Moderation! fuch the Mercy of Politicians and Statesmen! But Lucianus wanted not an Advocate in the Midst of his Sufferings, which, to his immortal Honour, when others meanly

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meanly shrunk, durst undertake the Cause of persecuted Innocence.

THE Riot on one Hand was condemned, as no less a Crime than Treason; on the other, it was excused as a just Remonstrance, and a Case of Necessity: However, to pass it over, he had now formed a Design to marry his Daughter to Arcadius. But Fortune, that had hitherto deny'd him nothing, forsook him here; and Stilico, by his Agents at Constantinople, sound Means of recommending another Lady, and engaged the Emperor's Affections before Rusinus had the least Suspicion of it.

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AFTER this his Power began visibly to decline: The People freely arraigned his Mismanagements, exposed his Corruptions, and called aloud for Restitution and Justice. Some uttered bold Speeches in Publick Assemblies; others wrote Invectives against him;

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and even his own Slaves defended him with less Zeal and Vigour then usual.

STILICO was too wife and vigilant a Statesmen, not to improve this Opportunity to the best Advantage. He was of a more extended Genius, and better skill'd in Fine [fes, the Stratagems and Mysteries of a deep and intricate Policy, than Rufinus himself: He was the Man in the World most capable of turning his own Weapons upon him, and making the Means of his Advancement the Instrument of his Ruin; which he the more easily affected by the Assistance of the Lady, who, by his Interest, had been so highly preferred, and who now reigned absolute in the Heart of Arcadius. She employed her whole Influence in favour of him; and was abundantly convinced, that her own Happiness, as well as his, depended entirely on the Suppression of Rufinus and his Family: He could expect nothing but Revenge and Blood from a difgraced and supplanted planted Statesman; nor the any Thing less from a semale disappointed Rival: Such Enemies were not to be appealed, but destroyed.

ALL this while Rufinus observed their Motions with a strict and watchful Eye: He was so conscious of his own Guilt, so jealous in his Nature, that he apprehended every Thing from a Party which was now coming into full Power and Authority: A Party, though hitherto smaller in Number than his own, yet always more confiderable in Esteem, being composed of Men of the first Rank, the largest Properties, and the greatest Abilities; whom no Motives could induce to acquiesce tamely under the Grievances and Calamities of their Country, who could not without Horror reflect on the Consequences of an endangered Church, a subverted Constitution, an exhausted Treafury, and a perpetual War; who preserved the Principles of Religion, Honour, and Loyalty, Loyalty, in the worst of Times, even under his most detestable Ministry.

But he was not more mortified with the Apprehensions of his own Ruin, than with the Thoughts of Stilico's Grandeur and Reputation, and refolved, if possible, not to part from his Power, without giving some Concussion to the State, which he conceived would most naturally be effected by calling in Foreign Powers: And therefore made a fecret Leagne, and ftrict Alliance with the Goths, Huns, and Alans. But his chief Dependance was on Alaric the Goth, a Prince and Hero of great Renown, who had commanded the Confederate Barbarians, inhabiting the Banks of the Danube, in that memorable Victory obtained near the Julian Alps over the Usurpers of the Western Empire on the Death of Valentinian. 'Twas this Alaric who afterwards diftinguished his Military Virtues by many fuccessful Triumphs in Italy, and whom the Historians rians have transmitted down to Posterity, as a more than Second Hannibal, in conquering and demolishing Rome itself.

MATTERS thus settled abroad, he wanted not Instruments enough at Home ready to do their Part in any hardy and desperate Enterprize. Of these Antiochus was the Chief; one more able to diffurb and annoy, than to direct and govern; and so naturally bent on Sedition and Mischief, that he is called, Horngias "eyavor, the Engine of Iniquity. Rufinus had for ever engaged him to his Interest, by making him Proconful, or what we now call Lord Lieutenant of Greece; where he ravaged and plunder'd all before him. There were many, particularly Gerontius, whom he had also obliged, by putting under his Care the Streights of Thermopyle, which lying on the Gulph of Ziton, gave him the Command of the Sea. Gerontius was a Man of less Abilities than Antio-S chus,

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chus, but equally zealous to promote all pernicious and treasonable Practices.

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This Attempt not only rouzed Stilico's Indignation, who had constant Intelligence of the most minute Springs and Progresses of it, but, with good Reason, gave great Offence to those who had any Regards to the Common Safety. And what a deplorable Circumstance is a Nation in, when its Chief Ministers sty to Foreigners on every Approach of Danger; betray their Trusts, barter away the Constitution of their Country, and, in Defiance of their natural Prince, enter into rash and rebellious Treaties.

HERE I may, without much Digression, observe, That where Foreigners have been too freely admitted into any settled Government, they have seldom failed to alter the Manners and Religion of the People, and the Nature and Frame of the Constitution; which is the greater Argument against gene-

the Scum and Dregs, the Vagabonds and Beggars of other Countries generally take the Benefit of such Laws. Methods that are proper to advance a State in its Beginning and Infancy, are often pernicious to it in its sull Growth and Perfection. Rome owed its Rife to the Admission of the Sabines, and its Ruin to the Admission of the Goths.

But Rusinus was now transported with the Hopes he entertained of supplanting Stilico, and dreamed of nothing less than a Crown: For he was not content to oppose him only, but according to the usual Gratitude of Favourites, he had of late endeavoured to lessen Arcadius in the Opinion of his People, to represent him as a poor weak Prince, unqualified for the Business of Empire, and by scattering vast Sums of Money, had drawn some brave Troops and Persons of Distinction into his Faction, who were to

join Alaric, depose Arcadius, and proclaim him Emperor. The Consequence of which was to be a Military Government, the constant Support of Vsurpation, and one of the greatest Calamities a Kingdom can labour under.

Thus the Condition of Princes is more unhappy, than that of private Men. Their high Station renders them incapable of receiving the Returns of Friendship, or of knowing the Hearts of those that profess it to them. Their Power of doing Good, and conferring Benefits, excites Ambition and Envy, where it should produce Duty and Gratitude. Nor are we to account for this, upon Hobb's and his Admirers vile Notions of human Nature in general, but rather to impute it to the particular Missortune of Kings in the Choice of their Favourites, or to the Corruptions that are too often contracted in Court-Education.

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But to return to Rufinus; After he had projected this Black Treason against the best of Masters, and most indulgent of Princes, he was infatuated into a Security of Success, insomuch, that he had actually prepared the Donative, the Purple, and all the Ensigns of Majesty for his Investiture.

But Gaines, a celebrated General, and a Friend to Stilico, resolved to prevent the Ruin of his Country by the Destruction of Rusinus; and he accordingly accomplished it on the very Day that he had intended to dethrone and murder Arcadius.

AFTER the Soldiers, who were his willing Executioners, had killed him, there was no vile or contemptuous Treatment wanting to infult his dead Body. His Head was fixed on the Point of a Launce, and his mangled Carcass lay exposed in the Streets to the Fury of the Multitude. A common Soldier

cut off his Right Hand; and had so contrived it, that by drawing the Sinews, which moved the Fingers, he could make it grasp any Thing at Pleasure. With this Hand, he used to receive Bribes, he went about begging Alms, and crying at every Door, Δότε τῷ ἀπλής ω, Remember a poor insatiable Wretch. The People pleased with any thing that ridiculed and exposed the Memory of Rusinus, applauded the Fellow for his Ingenuity, and bestowed their Mock-Charity upon him.

Such was the End of this mighty Favourite: And it may be of Instruction to others, That Covetousness can never amass Riches sufficient, nor Policy form Alliances strong enough, to secure them at last from the Resentments of an injured and oppressed Nation: They may see the satal Essects of Ambition and Avarice, and the natural Instability of new and sudden Greatness: They may learn that the Favours of good

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good Princes are not longer to be relied on by their Ministers, than they give Satisfaction, and do Justice to their Subjects.

ARCADIUS, after he came to reflect fully on the Iniquity of Rufinus's Actions, expressed an utter Detestation of his Memory, attainted his Blood, seized his House, and confiscated his Estate: But he permitted his Wife and Daughter, Objects below his Royal Vengeance, to steal into Sanctuary; where, with Dissiculty, they were preserved from the Rage of the People, to whom they had made themselves obnoxious and hateful by their excessive Covetousness, Pride, and Insolence.

Now Stilico directed the Councils of the Eastern and Western Empire without a Rival, and shewed the good Disposition of his Ministry, by endeavouring to compose Wars and Tumults, and to restore Peace and Happiness to the Romans.

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FROM this fingle Instance, it would be easy to demonstrate, That a Favourite Ministry is fundamentally destructive of good Government, and equally pernicious to the Prince, and to the People.

To the Prince, in that it endangers his Crown, divests him of his Sovereignty, betrays him into a Neglect of his best Friends, gives a low Idea of his Abilities, begets a Contempt of his Person; and, in a Word, makes him the Tool Tacitus describes Claudius Casar, Princeps cui non judicium non odium est, nisi inditum ac jussum, i. e. A Prince that is neither allowed the Use of his Reason, nor the Freedom of his Passions, but is taught even to love and hate.

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To the People, in that it shuts up all Accels to the Throne, destroys their fundamental Rights, delivers them over to the Tyranny of their Fellow-Subjects, renders the whole

whole Administration partial, and consequently unjust and oppressive.

CONSTANTINE the Great was fo convinced of these Truths, and so skilled in the Policies of Government, that upon the first Murmurs and Remonstrances of the People against his Ministers and Favourites, for their Insatiable Avarice, and Misapplication of the Publick Money, he issued out the following Edict, which Baronius calls, Sanctio Sanctissima, digna sane que ad velum cujusque principis præ foribus affigatur, cum Sape contingat bonos Principes Aulicorum, Ministrorum & Magistratuum perperam gestis rebus enormiter infamaria; a most righteous Law, and worthy to be engraven on the Gates of all Royal Palaces; for it too often happens, that the best Princes suffer grievously in their Characters by the Male-Administration of their Courtiers, Ministers, and Magistrates.

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## To all our Subjects throughout the Provinces.

TF there be any Person, of what Place, a L Condition, or Quality soever, that can " truly and fully prove any of our Judges, " Generals, Favourites, or Courtiers, guilty " of undue and corrupt Practices in the Exe-" cution of their respective Trusts, let him " with all Freedom and Security approach the "Throne, and appeal to us: We Ourselves " will hear, and take care of all; and if " the Facts be proved, will do ourselves " Justice. Let him accuse them with all " Freedom and Security; for, as we faid, " if he make good his Allegations, we will " not fail to do our selves Justice on the " Man that shall be found to have imposed " on us with specious, but deceitful Coun-" fels. And for his Encouragement that " shall make such Discovery, we will am-" ply

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" ply reward him with Honours and Riches:

" So may the Divine Providence ever pro-

" tect our Royal Person, and make us hap-

" py in the flourishing Condition of the

" Empire."

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HERE, the Prerogative of the Prince. and the Liberty of the Subject, which some Republican Schemes make incompatible, are vindicated in the same Breath; and no doubt when rightly understood, they will be own'd to be the best Guardian of each other. Prerogative, if it was not bounded by Liberty, would be apt to grow into Tyranny; and Liberty, if it was not restrained by Prerogative, would as naturally run into Anarchy. Intrepidus & securus accedat, interpellat me: ipse audiam omnia, expresses a very tender Sense of the Salus Populi, and is what a Subject will only ask of his Prince. Ipfe me vindicabo de eo, qui me usque ad hoc tempus, simulatà integritate deceperit, is the Voice of Majesty, and what a Prince ought

to fay and do, in Affertion of himself and his facred Authority.

WHEN this Edict was published, the Romans were in no very Free State; and yet we fee what ample Satisfaction they received from an absolute and unlimited Prince. Nor did he think it any Diminution of his Sovereignty, to deliver up his chief Favourites to the just Complaints of his People. For they could not, with all their Subtlety and Influence impose upon him, That an Enquiry into Publick Mismanagements was affrontive to Majesty. On the contrary, he knew fuch Doctrine were advanced by those only who meant their own Security more than his Service, and who would make Princes accountable for the Actions of their Ministers; which is a State of Bondage inconfiftent with the Principles and Nature of Monarchy.

nearer Concernings to us, me, beteilt

Now whether this Law is a Pattern for succeeding Ages, less absolute than Constantine; whether, when their Favourites become perfidious and infolent, when their Judges give false and illegal Judgments, when their Treasurers squander and misapply the Publick Money, when their Viceroys plunder the Provinces they should protect, when their Generals for mean and fordid Ends protract bloody and expensive Wars, whether in fuch Circumstances Mercy should not prevail over Fustice, is, with all Deference, fubmitted to those whose Duty and Business it is to affist Princes with their Counfels, and to redrefs National Grievances.

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But to discuss the Topicks above named at large would require a Volume, and that is not intended here. Besides, they might be illustrated with more Modern Examples than this of Rufinus, which, as they are of

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nearer Concernment to us, may hereafter deserve our Enquiry and Examination.

As to the Poem annexed to this under the fame Title with the Essay; as the Original from Claudian wants no Commendation, our Author's Translation deserves it richly. But whoever understands Claudian, and will give himself the Trouble of comparing the English Translation with the Latin, will find, that the Doctor has industriously avoided all Paraphrase, a very few Lines excepted; that he hath contracted the Sense in many Passages, and every where endeavour'd to render his Author's Meaning with as little Variation as possible. So that he thinks himfelf not obliged to account for any Applications or Parallels his Reader may please to make.

RUFINUS:

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## RUFINUS:

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### The FAVOURITE.

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# POEM.

FT as I wond'ring stand a secret Doubt
Puzzles my Reason and disturbs my
Thought,

Whether this lower World by Chance does move, Or guided by the Guardian Hand of Jove.

When I survey the World's harmonious Frame,
How Nature lives immutably the same;
How stated Bounds, and ambient Shores restrain.
The rowling Surges of the briny Main;
How

How constant Time revolves the circling Year;
How Day and Night alternately appear;
Then am I well convine'd some secret Soul,
Some first informing Power directs the Whole;
Some great Intelligence, who turns the Spheres,
Who rules the steady Motion of the Stars,
Who decks with borrow'd Light the waning
Moon,

And fills with native Light th' unchanging Sun,
Who hangs the Earth amidst surrounding Skies,
And bids her various Fruits in various Seasons
rise.

But foon as I reflect on Human State,

How blind, how unproportioned is our Fate;
How ill Men, crown'd with Blessings, smoothly pass
A golden Circle of delightful Days;
How Good Men bear the rugged Paths of Life,
Condemn'd to endless Cares, to endless Strife:
Then am I lost again, Religion fails,

Then Epicurus' bolder Scheme prevails;

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Which thro' the Void makes wandring Atoms

And calls the medley World; the Work of Chance Which God's eternal Providence denies, 1
And feigns him nodding in the distant Skies.

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Ar length Rusinus' Fate my Doubt removes,
And God's Existence and his Justice proves.
Nor do I longer undeceiv'd complain,
The Wicked flourish, and triumphant reign;
Since they to Fortune's Heights are rais'd alone,
To rush with greater Ruin headlong down.

But here instruct thy Bard, Pierian Dame,
Whence, and of whom, the dire Contagion came.

Daughters of accepte dancies appears

Alecto's Breast with Rage and Envy glows,
To see the World posses'd of sweet Repose.

Down to the dreary Realms below she bends,
There summons a Cabal of Sister Fiends.

Thither unnumber'd Plagues direct their Flight,
The cursed Progeny of Hell and Night.

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First, Discord rears her Head, the Nurse of War,
Next Famine fiercely stalks with haughty Air;
Then Age, scarce drags her Limbs, scarce draws
her Breath,

But tott'ring on, approaches neighb'ring Death.

Here grows Disease, with inbred Tortures
worn,

There Envy fnarls, and others Good does mourn,

There Sorrow fighs, her Robe to Tatters torn; I Fear skulks behind, and trembling hides her Face, But Rashness headlong thrusts her Front of Brass; Then Luxury, Wealth's Bane, profusely shines, Whilst Want, attending in a Cloud, repines. A Train of sleepless, self-tormenting Cares, Daughters of meagre Avarice appears; Who as around her wither'd Neck they cling, Confess the Parent Hag from whence they Spring. Here Ills of each malignant Kind resort, A thousand Monsters guard the dreadful Court.

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Amids th' infernal Crowd Alecto stands,
And a deep Silence awfully commands;
Then in tumultuous Terms, like these, exprest,
A Passion long had swell'd within her Breast.

SHALL we supine permit these peaceful Days, So smooth, so gay, so undisturb'd to pass? Shall Pity melt, shall Clemency controul A Fury's fierce and unrelenting Soul? What do our Iron Whips, our Brands avail? What all the horried Implements of Hell? Since mighty Your debars us of his Skies, Since Theodofius too his Earth denies. Such were the Days, and so their Tenour ran, When the first happy Golden Age began, Virtue and Concord, with their heav'nly Train. With Piety and Faith securely reign; Nay, Justice in imperial Pomp array'd, Boldly explores this everlafting Shade; Me she insulting, menaces and awes, Reforms the World, and vindicates her Laws. And shall we then, neglected and forlorn, From every Region banished, idly mourn? U 3 Affert

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Affert yourselves, know what, and whence you are,

Attempt fome glorious Mischief worth your Care.

Involve the Universe in endless War.

Oh! that I cou'd in Stygian Vapours rise,

Darken the Sun, pollute the balmy Skies;

Let loose the Rivers, deluge every Plain,

Break down the Barriers of the roaring Main,

And shatter Nature into Chaos once again.

So rag'd the Fiend, and tofs'd her Vipers round, Which hiffing pour'd their Poison on the Ground. A Murmur thro' the jarring Audience rung, Diff'rent Resolves from diff'rent Reasons sprung. So when the Fury of the Storm is past, When the rough Winds in softer Murmurs wast; So sounds, so sluctuates the troubled Sca, As the expiring Tempest plows its way.

MEGERA rising then, address'd the Throng, To whom Sedition, Tumult, Rage belong; Whose Food is Entrails of the guiltless Dead, Whose Drinkis Childrens Blood, by Parents shed.

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Your Schemes not practical, nor lawful are,
With Heav'n and Jove to wage unequal War:
But if the Peace of Man you wou'd invade,
If o'er the ravag'd Earth Destruction spread,
Then shall Rusinus, fram'd for ev'ry III,
With your own Vengeance execute your Will.
A Prodigy from Savage Parents sprung
Impetuous as a Tygres new with Young;
Fierce

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Fierce as the Hydra, fickle as the Flood, And keen as Meagre Harpies for their Food.

Soon as the Infant drew the vital Air,

I first receiv'd him to my nursing Care;
And often he when Tender yet, and Young,
Cry'd for the Teat, and on my Bosom hung:
Whilst my born'd Serpents round his Visage play'd;
His Feature's form'd, and there their Venom shed,
Whilst I infusing, breath'd into his Heart
Deceit and Crast, and ev'ry hurtful Art;
Taught him t'involve his Soul in secret Clouds,
With false dissembling Smiles too with his Frauds.

Not dying Patriots Tortures can affwage His inborn Cruelty, his native Rage:
Not Tagus yellow Torrent can suffice His boundless and unsated Avarice:
Nor all the Metal of Pattolus Streams,
Nor Hermus glittering as the solar Beams.

Is you the Stratagem propos'd approve, Let us to Court this Bane of Crowns remove.

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There shall he soon, with his intriguing Art,
Guide uncontroul'd the willing Prince's Heart.
Nor Numa's Wisdom shall that Heart defend,
When the False Fan'rite acts the Faithful Friend.

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Soon as she ended, the surrounding Crowd With Peals of Joy the black Design appland.

Now with an Adamant her Hair she bound,
With a blue Serpent girt her Vest around;
Then hasts to Plegethon's impetuous Stream,
Whose pitchy Wavesare Flakes of rowling Flame;
There lights a Torch, and straight with Wings
display'd,

Charles of the second second all about

Shoots swiftly thro' the Dun Tartarian Glade.

A Place on Gallia's utmost Verge there lies, Extended to the Sea, and Southern Skies; Where once Ulysses, as old Fables tell, Invok'd and rais'd th' Inhabitants of Hell; Where oft with staring Eyesthe trembling Hind Sees airy Phantoms skim before the Wind.

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Hence springs the Fury into upper Skies,
Infecting all the Region as she slies:
She roars, and shakes the Atmosphere around,
And Earth and Sea rebellow to the Sound.
Then straight transform'd her Snakes to Silver
Hairs,

And like an old decrepid Sage appears;

Slowly she creeps along with trembling Gate,

Scarce can her languid Limbs sustain her Weight.

At length, arriving at Rusinus' Cell,

Which, from his monstruous Birth she knew so well,

She mildly thus Hell's darling Hope addrest,
Sooth'd his Ambition, and inflam'd his Breast.

Can Sloth dissolve Rusinus? Can'st thou pass
Thy sprightly Youth in soft inglorious Ease?
Know, that thy better Fate, thy kinder Star,
Does more exalted Paths for thee prepare.
If thou an old Man's Counsel canst obey,
The subject World shall own thy Sov'reign Sway:
For my enlighten'd Soul, my conscious Breast,
Of Magick's secret Science is possest.

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Oft have I forc'd with myflick midnight Spells,
Pale Spectres from their subterranean Cells:
Old Hecate attends my pow'rful Song,
Pow'rful to hasten Fate, or to prolong;
Pow'rful, the rooted stubborn Oak to move,
To stop the Thunder bursting from above;
To make the rapid Flood's descending Stream
Flow backward to the Fountain whence it came.
Nor doubt my Truth: Behold, with just Surprize,
An Effort of my Art, a Palace rise.

She said; and, lo! a Palace tow'ring seems,
With Parian Pillars, and Metallick Beams.
Rusinus, ravish'd with the vast Delight,
Gorges his Avarice, and gluts his Sight.
Such was his Transport, such his sudden Pride,
When Midas first his Golden Wish enjoy'd:
But as his stiffning Food to Metal turn'd,
He found his Rashness, and his Ruin mourn'd.

Be thou or Man, or God, Rufinus said, I follow wheresoe'r thy Dictates lead.

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THEN

Pale Spectrar from their Subterranges Cellar THEN from his Hut he flies, assumes the State Propounded by the Fiend, prepar'd by Fate. Ambition foon began to lift her Head, Soaring, the mounts with reftless Pinions spread; But Juftice conscious, shuns the poison'd Air, Where only profituted Tools repair; Where Stilico and Virtue not avail; Where Royal Favours stand expos'd to Sale; Where now Rufinus, scandalously great, Loads lab'ring Nations with oppressive Weight; Keeps the obsequious World depending still On the proud Dictates of his lawlefs Will; Advances those, whose fierce and factious Zeal Prompts ever to refift, and to rebel : But those Impeaches, who their Prince commend, Who, dauntless, dare his sacred Rights defend. Expounds small Riots into bigbest Crimes, Brands Loyalty as Treason to the Times. An baughty Minion, mad with Empire grown, Enflaves the Subjects, and infults the Throne.

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Still would why Soul replace Mill

A Thousand disemboguing Rivers pay
Their everlasting Homage to the Sea;
The Nile, the Rhine, the Danube, and the Thames,
Pour constant down their tributary Streams:
But yet the Sea confesses no Increase,
For all is swallowed in the deep Abyss.
In craving, still Rusinus Soul remains,
Tho' fed with Show'rs of Gold, and Floods of
Gains;

For he despoils and ravages the Land,
No State is free, from his rapacious Hand;
Treasures immense he hoards, erects a Tow'r,
To lodge the plunder'd World's collected Store,
Unmeasur'dishis Wealth, unbounded is his Pow'r.

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Oh! whither wou'dft thou rove, mistaken Man?

Vain are thy Hopes, thy Acquisitions vain:

For now, suppose thy Avarice possest

Of all the Splendor of the glitt'ring East,

Of Crass' Mass of Wealth, of Cyrus' Crown,

Suppose the Ocean's Treasure all thy own,

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Still

Still wou'd thy Soul repine, still ask for more, Unblest with Plenty, with Abundance poor.

Fabricius in himself, in Virtue great,
Disdain'd a Monarch's Bribe, despis'd his State.

Pour conflant flown their tributa

Serranus, as he graced the Conful's Chair,
So cou'd he guide the Plow's laborious Share.
The fam'd, the warlike Curii deign'd to dwell
In a poor lonely Cot, and humble Cell.
Such a Retreat to me's more glorious far,
Than all thy Pomp, than all thy Triumphs are:
Give me my folitary native Home,
Take thou thy rifing Tow'r, thylofty Dome;
Tho' there, thy Furniture of radiant Die
Abstracts and ravishes the curious Eye;
Though each Apartment, ev'ry spacious Room,
Shines with the Glories of the Tyrian Loom;
Yet here I view a more delightful Scene,
Where Nature's freshest Bloom and Beauties
reign;

Where the warm Zephir's genial balmy Wing, Playing, diffuses an eternal Spring:

Tho'

Tho' there thy lewd lascivious Limbs are laid,
On a rich downy Couch, or golden Bed,
Yet here, extended on the flow'ry Grass,
More free from Care, my guiltless Hours I pass:
Tho' there, thy Sycophants, a servile Race,
Cringe at thy Levees, and resound thy Praise,
Yet here a murm'ring Stream, or warbling Bird,
To me does sweeter Harmony afford.

NATURE on all the Pow'r of Bliss bestows,
Which from her bounteous Source perpetual slows.
But he alone with Happiness is blest,
Who knows to use it rightly when possest.
A Doctrine, if well poiz'd in Reason's Scale,
Nor Luxury, nor Want would thus prevail.
Nor wou'd our Fleets so frequent plow the Main,
Nor our embattled Armies strow the Plain.

He files a Vengesace

But, Oh! Rusinus is to Reason blind!

A strange Hydropick Thirst inslames his Mind,

No Bribes his growing Appetite can sate;

For new Possessions new Desires create.

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First Perwinces, and Ottes, he definers

No Sense of Shame, no Modesty restrains,
Where Avarice, or where Ambition reigns.
When with strict Oaths his proffer'd Faith he binds

False are his Vows, and treach'rous his Designs.

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Now, Should a Patriot rife, his Pow'r oppose, Shou'd he affert a finking Nation's Cause, He stirs a Vengeance, nothing can controul, Such is the Rancour of his haughty Soul; Fell as a Lioness in Lybia's Plain, When tortur'd with the Jav'lin's pointed Pain: Or a spurn'd Serpent, as she shoots along, With Light'ning in her Eyes, and Poison in her Tongue.

Non will those Families eraz'd suffice,
But Provinces, and Cities, he destroys;
Urg'd on with blind Revenge, and settled Hate,
He labours the Consusion of the State;
Subverts the Nation's old establish'd Frame,
Explodes her Laws, and tramples on her Fame.

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He is the fale Raires, the fweet Repose,

Is e're in Mercy he pretends to save

A Man pusu'd by Faction from the Grave;

Then he invents new Punishments, new Pains,

Condemns to Silence, and from Truth restrains:

Then Racks and Pilleries, and Bonds and Bars,

Then Rain and Impeachments he prepares.

O Dreadful Mercy! more than Death severe!

That doubly tortures whom it seems to spare!

All seem enslav'd, all bow to him alone;
Nor dare their Hate their just Resentments own;
But inward grieve, their Sighs and Pangs confin'd,
Which with convulsive Sorrow tear the Mind.
Envy is mute, — 'tis Treason to disclose
The baneful Source of their eternal Woes.

But Stilico's superior Soul appears
Unshock'd, unmov'd by base ignoble Fears.
He is the Polar Star, directs the State,
When Parties rage, and Publick Tempests beat;

He is the sase Retreat, the sweet Repose, Can sooth and calm afflicted Virtue's Woes. He is the solid, firm unshaken Force, That only knows to stem th'Invader's Course.

So when a River swell'd with Winter's Rains,
The Limits of its wonted Shore disdains;
Bridges, and Stones, and Trees, in vain oppose,
With unresisted Rage, the Torrent flows;
But as it rowling meets a mighty Rock,
Whose six'd Foundations can repel the Shock,
Elided Surges roar in Eddies round,
The Rock unmov'd, reverberates the Sound.

Which with convergor Sorrors tear the Bissel

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Some short Time after, the Doctor's publishing his British Palladium, or a Welcome of Lord Bolingbroke from France, Dr. Swift, Dr. Friend, and Mr. Prior, with fome of theirs and my Lord's Friends, came to pay a Visit to Dr. King; and brought along with them the Key of the Gazeteer's Office, together with another Key for the Use of the Paper-Office; which, at that Time, was made the Repository or Azylum for the Pope, the Pretender, and the Devil, together with the Effigies of Dr. Sacheverel, and some other High Priests, who were feized in a grand Cavalcade, as the Mob, called then P-m's Mob, were marching along in great Triumph to burn them at Whitehall, or Charing Cross.

THE Day following, this friendly Visit, which was New Year's Day, 1711, the Doctor took Possession, and entered upon his Y Office;

ME

Office; and in two or three Days after, waited upon my Lord Bolingbroke, then Secretary of State: He dined with his Lordship, and thanked him for his kind Remembrance of him, at a Time when he had almost forgot himself.

AND fince I have in this Place, in tender Regard to the Memory of Dr. King, an Opportunity given me, I must complain of the Unkindness, as well as hateful Ingratitude of Mr. Fohn Barber, (now Mr. Alderman Barber,) then Printer of London, who printed the Gazette at that Time; and was fo cruel to the Doctor, as to oblige him to fit up till Three or Four a-Clock in the Morning of those Days the Gazette was published, to correct the Errors of the Press; which Business was not belonging to the Author, but a Corrector, who is kept for that Purpose in every Printing-House of any Consequence; though this Slavery was imposed on the Doctor, and was indeed, the main

main Reason why he quitted it. And yet our Author had been very kind and obliging to Mr. Barber, in writing Examiners, and fome other Papers, for him gratis; the Copies whereof were of confiderable Advantage to him as a Printer, and which the Publick were very fensible of, those Writings, at that Juncture, made him known to the Ministry; who afterwards employed him in the State-Paper, called the Gazette; which was no small Gain to the Printer thereof, during the Time for discharging so many thousand Prisoners, as the Act of Parliament for Relief of Infolvent Debtors then discharged: When there were single Advertisements in some of those Gazettes, that contained seven hundred Names and upwards, every one of which paid one Shilling to the Printer, at least, nay, sometimes five Shillings, and fo on to a Guinea; if the Prisoner was streightened for Time, this was the Golden Age! Appropriate and the box.

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with Restor why beginned it. 'And vice

About Midsummer, 1712, the Doctor quitted his Employ, and retired to a Gentleman's House on Lambeth Side of the Water; where he had diverted himself a Summer or two before: Here he enjoyed himself to his sull Content, having the Satisfaction of a Friend or two, a Bottle, and his Books; though he frequently visited my Lord Clarendon, at Somerset-House, so long as he was able. I remember a little Incident of that Summer that pleased him much; which was the Surrender of Dunkirk into the Hands of the British Troops.

THE Doctor being a perfect Valetudinarian at this Time, and being naturally whimfical, and out of the common Way in his Tafte of Pleasure, hearing the Archbishop was not pleased with the general Rejoicings of the People on this Occasion, and that he had ordered his Gates to be shut, resolved,

Which there were their Mutter-

resolved, with some Friends of his, to be singularly merry at this little Cot, and give the Watermen, and others, of Lambeth, two or three Barrels of Beer, in Three-Cony-Walk; where the good-natur'd Doctor dispensed his Favours with an equal Hand, to the Health of the Queen, and the Prosperity of Great Britain; where Man, Woman, and Child returned to their own Homes, neither mad, drunk, or disappointed.

From this Time, the Doctor droop'd infensibly till the Autumn Season; and then he neither cared to see, or be seen by any Body; and Winter drawing on, he shut himself up entirely from his nearest Friends; and would not so much as see my Lord Clarendon; who hearing of his weak State and Condition, ordered his Sister to take a Chair, and go and setch him to a Lodging he had provided for him over-against Somerset-House in the Strand, where, next Day about Noon,

Noon, being Christmas-Day, he expired. with all the Patience and Refignation of a Philosopher, and the true Devotion of a Christian Hero; but would not be perfwaded to go to Rest the Night before, or lie down, till he had made fuch a Will as he thought was agreeable to my Lord Clarendon's Inclinations: Who, after his Death, took Care of his Funeral. And he was decently interred in the Cloisters of Westminster-Abbey, next to his Master Dr. Knipe, to whom a little before he had dedicated his Heathen Gods. He was a Civilian, exquifitely well read; a skilful Judge, and among the Learned, an univerfal Scholar; a Critick, and Adept; in all Sciences and Languages expert; and our English Ovid, among the Poets: In Conversation, he was grave and entertaining, without Levity or Spleen: As an Author, his Character may be justly fumm'd up in the fix following Lines :

Hesteln in Strand where, next Day chour

a and Seal, this I wenty form

Read here, in softest Sounds the keenest Satyr,

A Pen dipt deep in Gall, a Heart good Nature;

An English Ovid, from his Birth he seems,

Inspir'd alike with strong Poetick Dreams;

The Roman, Rants of Heroes, Gods, and Jove,

The Briton purely paints The Art of Love.

A Copy of Dr. King's Will, made the Night before he died.

IN the Name of God, Amen. I William King, of Christ-Church, Oxon, Doctor of Laws, being of perfect Mind and Memory, and hoping to be saved by the Memory, and hoping to make this my last Will and Testament.

"I CONSTITUTE and appoint my loving
"Sister Elizabeth King, my sole Executrix
"and Residuary Legatee of all my Estate,
"or Estates, Real or Personal, in Possession
"or Reversion: To which I set my Hand
"and

" and Seal, this Twenty-fourth Day of De-

" cember, in the Year of our Lord, 1712.

" and in the Presence of the Witnesses here-

" unto fubscribed; who were requested to

" be Witnesses to the same, and who sub-

" scribed their Names in the Presence of

each other, being requested so to do by

" the Testator, who read the same twice,

" and audibly, before he fubscribed the

" fame."

#### WILLIAM KING. O

Sign'd sealed and delivered in the Prefence of us the subscribing Witnesses who were requested by the Testator to do it, in the Presence of each other, and did so accordingly.

M. B. Son of J. B.

R. B. Servant to Lord Combury.

J. B. of London.

## MISCELLANIES.

THE

# ART of making Puddings.

Pudding is own'd to be
Th' Effects of native Ingenuity.

Art of Cookery.

To make the Stripling brave, and Maiden kind.

Delay not Muse in Numbers to rehearse

The Pleasures of our Life, and Sinews of our Verse.

Let Pudding's Dish, most wholsome, be thy Theme,

And dip thy swelling Plumes in fragrant Cream.

Sing then that Dish so fitting to improve

A tender Modesty, and trembling Love;

Swimming in Butter of a Golden Hue,

Garnist'd with Drops of Rose's spicy Dew.

#### MISCELLANIES.

Sometimes the frugal Matron feems in hafte, Nor cares to beat her Pudding into Paste: Yet Milk in proper Skillet she will place, And gently Spice it with a Blade of Mace; Then set some careful Damsel to look to't, And still to stir away the Bishop's-foot; For if burnt Milk shou'd to the Bottom stick, Like over-heated-Zeal, 'twou'd make Folks fick. Into the Milk her Flow'r she gently throws, As Valets now wou'd powder tender Beaus: The liquid Forms in hafty Mass unite, Both equally delicious as they're White. In shining Dish the basty Mass is thrown, And feems to want no Graces but its own. Yet still the Housewise brings in fresh Supplies, To gratify the Tafte, and please the Eyes. She on the Surface Lumps of Butter lays, Which, melting with the Heat, its Beams displays; From whence it causes Wonder to behold A Silver Soil bedeck'd with Streams of Gold!

# A HEDGE-Hog after a Quaking Pudding.

A S Neptune, when the Three-Tongu'd Fork he takes,

With Strength-Divine the Globe-Terrestrial shakes.

The highest Hills, Nature's stupendous Piles,

Break with the Force, and quiver into Isles;

Yet on the Ruins grow the losty Pines,

And Snow unmelted in the Vallies shines.

Thus when the Dame her Hedge-Hog-Pudding breaks,

Her Fork indents irreparable Streaks,

The trembling Lumps with Butter all around,

Seems to perceive its Fall, and then be drown'd,

And yet to th' Tops appear, and Almonds thick,

With bright Loaf-Sugar on the Surface stick.

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# PUDDINGS of various Colours in a Dish.

YOU, Painter-like, variegate the Shade,
And thus from PUDDINGS there's a

Landscape made.

And Wise, and London, \* when they would dispose

Their Ever-Greens into well-order'd Rows, So mix their Colours, that each diff'rent Plant Gives Light and Shadow as the others want.

\* The two Royal Gardiners.

# Making of a good Pudding gets a good Husband.

Y E Virgins, as these Lines you kindly take,
So may you still such glorious Pudding make,
That Crouds of Youth may ever be at Strife,
To gain the sweet Composer for his Wise.

#### Sack and Sugar to Quaking-PUDDING.

Oh Delicious!

BUT where must our Confession first begin,
If Sack and Sugar once be thought a Sin?

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#### Broil'd PUDDING.

How:

Who to Broil'd Pudding would their Thoughts have bent

From bright Pewteria's Love-sick Discontent?

Yet so it was, Pewteria selt Love's Heat

In siercer Flames than those which roast her Meat.

No Pudding's lost, but may with fresh Delight,

Be either Fry'd next Day, or Broil'd at Night.

Mutton

#### Mutton Pudding.

BUT Mutton, thou most nourishing of Meat,
Whose single Joint \* may constitute a Treat;
When made a Pudding, you excel the rest
As much as That of other Food is best.

\* A Loin.

#### NERO.

When Rome was fir'd, and Senate flain;
The Prince with Brother's Gore imbru'd,
His tender Mother's Life pursu'd.
How he the Carcase as it lay,
Did without Tear or Blush survey,
And Censure each majestic Grace
That still adorn'd that breathless Face;
Yet he with Sword could domineer
Where Dawning-light does first appear,
From Rage of Phæbus; and Command
Thro' his whole Course, even to that Strand

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Where He, abhorring such a Sight,
Sinks in the watry Gloom of Night.
Yet he cou'd Death and Terror throw,
Where Thule starves in Northern-Snow;
Where Southern-Heats do siercely pass
O'er burning Sands that melt to Glass.
Fond Hopes! Could Heighth of Pow'r asswage
The mad Excess of Nero's Rage?
Hard is the Fate when Subjects find
The Sword-Unjust to Poison join'd.

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VERSES left in the King of France's Bed-chamber, after the Death of the Duke de Montmorancy.

N ne se Jouvient que du Mal Ingratitude regne au Monde,
L'injure se grave au Metal,
E le Bien fait s'ecrit sur l'Onde.

# To Mr. Carter, Servant to the Lord Carteret.

Ccept of Health from One who writing This, Wishes you in the same that now he is; Tho' to your Person he may be unknown, His Wishes are as hearty as your own. For Carter's Drink, when in his Master's Hand, Has Pleasure and Good-Nature at Command. What-tho' his Lordship's Lands are in your Trust, 'Tis Greater to his Brewing to be Just. As to that Matter, no one can find Fault, If you supply him still with well-dry'd Malt. Still be a Servant constant to afford, A Liquor fitting for your gen'rous Lord; Liquor, like Him, from Seeds of Worth in Light, With sparkling Atoms still ascending bright. May your Accompts so with your Lord stand clear, And have your Reputation like your Beer;

The

#### MISCELLANIES.

The main Perfection of your Life pursue, In March, October, ev'ry Month still brew, And get the Character of Who but You?

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#### Ad AMICUM.

Palladias Artes secum, Cytharamq; sonantem
Attulit, ast illi Comites Parnassido una
Adveniunt autorq; Viæ consultus Apollo
Ille idem sparsos longe lateq; Colonos
Legibus in cœtus æquis, atq; oppida cogit,
Hinc hominum mollieri animos hinc mercibus optis
Crescere divitias & surgere testa Degrum
Talibus auspiciis dostæ conduntur Athenæ,
Sic Byrsa ingentem Didonis crevit in Urbem
Carthago recum Domitrix; sic Aurea Roma
Orbe triumphato nitidum caput intulit astris.

Attempted

Attempted in ENGLISH.

TYNTE was the Man who first from British
Shore,

Palladian Arts to CAROLINA bore;
His tuneful Harp attending Muses strung,
And Phæbus' Skill inspir'd the Lays he sung.
Strong Towers and Palaces their Rise began,
And list'ning Stones to sacred Fabricks ran.
Just Laws were taught, and curious Arts of Peace,
And Trade's brisk Current flow'd with Wealth's
Increase;

On such Foundations learned Athens rose;
So Dido's Thong did Carthage sirst inclose:
So Rome was Taught Old Empires to subdue,
As Tynte Creates, and Governs now the New.



## A LETTER to a FRIEND.

Dear Dick!

Heard yesterday, that on Friday last, your Hopes of marrying the Fair Lady MELINDA, were all vanished, and that she is in the Embraces of your Rival. I protest it made strong Impresfions on me, fo that I fled to BOETHIUS for Confola-But his Notions being too philosophical for me, (yet to comfort you, I was refolved) I fet my felf to search my constant Guide, in Affairs of this Life, to fee if I might find any thing that in such Diffress might be an Assistance to my Friend. The Guide I mention is my little Grammar, which for the many Receipts both in the Syntax and Qui mibi, may vie with any Philosopher who pretends to Morality or Politicks. I confidered, Why may not he that treats fo much of Words and Speech, have fomething concerning Women, who have fo vast a Talent in them both? And, at least, if any thing concerning Matrimony may be found, it will be in his Description of the Three Concords. I went therefore to my Fate, and as a lucky Omen, the first Line I met with was,

Omnia vincit amor; & nos cedamus amori:

Love all things conquers; e'en we yield to Love.

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And here, thought I, appears the Cause how so ingenious, sedate, and thoughtful a Man as my Friend, could let himself be russed with the Passion of Love: But it is like our Destiny, sooner or later we must all come to it, and therefore Resistance being in vain, we ought to comply with its first Motions, that so our Doom may be quickly known, without the Torment of Expectation: And this agrees excellently with the Verses of an old Friend of mine;

Might o'ercomes Right; and pow'rful Love can conquer

The grey-hair'd Senator, and sparkish Yonker.

Then since this Love will conquer One by One,

Let's All agree to yield; the Work is done.

I had scarce given my self time to look on the Book, but I again cast my Eye on a Passage which I thought might justify my Friend in his Endeavours to Alter his Condition, as the married People term it, which was this;

Tempora mutantur & nos mutamur in illis.

The Times are chang'd; and with them, chang'd are we.

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But then I again consider'd, that this Change is not always for the better, and that it might happen to my Friend as it did to Jack Crossy,

Times change, We change, but Jack it is thy Curfe,

Ever to Change, and ever for the Worse.

Sothat there may happen That, in my Friend's Case: A Danger may have been avoided instead of a Blessing being lost. For we find in the Accidence, That Happiness in Marriage seems to be confin'd only to Kings and Queens. There is no such Expression as Ricardus & Melinda sunt beati. Richard and Melinda are happy. But only, Rex & Regina beati, The King and the Queen are happy; which made me fall into this pathetic Expression;

If Kings and Queens are only to be blest When join'd together, e'en God help the rest.

So that the Comforts of Matrimony feems to be the Flowers and Prerogatives of the Crown, never to be alienated.

Indeed let my Friend remember the Troubles he underwent in his Courtship, the Tempests, the Hopes, the Jealousies, the Contempt and the Despair;

#### 14 MISCELLANIES.

fpair; and I think I ought to congratulate my Friend's Deliverance. To see the Hard-heartedness of these Women,

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Pettora percussit, pettus quoque robora fiunt.

Upon which an Acquaintance of mine made this Paraphrase.

At Cynthia's Feet the Victim of her Eyes
The wretched, sad, despairing, Damon lies.
And does such piteous Tales of Love rehearse
As might an Adamantine Fortress pierce:
He strikes his Breast, but with a wond rous
Stroke

'Tis Cynthia's Breast that hardens into Oak.

Each fainting Sigh, and each Heart-rending
Groan

Increase her Inclinations to be Stone.

But, O! that Stone her charming Beauty keeps, Cynthia's the Marble, but 'tis Damon weeps.

I know my dear Friend, as he can have no desire of Torments, so for the Continuance of such, he has in him an inseparable Appetite after Liberty, and being the Master of his Time as well as Inclinations. How sweet is the Sound of Diluculo surgere

surgere saluberrimum est, when it can be pronounced without any one to contradict it.

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O, may your Hours of Life be unconfined,

And wear an equal Freedom with your Mind.

And may no Screech-Owl's Voice from Curtains prate,

How your diverting Friends have kept you late.

And when Aurora rouses you to Wealth,

And with her fragrant Dawn would give you

Obey her Voice: And let it not be said

You were commanded then to lie in Bed.

Health.

I v Il detain you but with one Contemplation more, which shall be upon these Words, in the same Place;

Amantium iræ Amoris redintegratio est.

which plainly seems to me to describe this Opinion of some Old Philosophers, That Envy and Strife was the first Principle of all Things; and that when People had sought and squabbled 'till they were weary, they became very loving, and fell to the Production of Creatures. I have sent you this Translation out of a Fragment which may belong to Lucretius, or some other Author,

Men

Men say the Goddess Strife presides above,

And causes Things, and mixes e'en with Love.

He that adores her must expect her Scorn,

Whilst Crouds of bleeding Slaves her State adorn.

She Wars, makes Peace, is Cross, Gay, Sour, and Kind.

And flies the Compass of the various Wind.

But when she seems the Conqu'ress in the Field,

She'll in that unexpected Minute yield.

Then let Hymen's Rites begin; Io triumph. Enter in.

But you that have th' inconstant Torment got, Consider not the Fortune of your Lot; That Goddess who now bears the Name of Wise Was Yours for Hours before; now His for Life.

For my Part, I should not envy his Bargain; and I am sure I wish you as well as my self; and I am, with all Sincerity,

Your obliged Friend, (tho' perhaps out of your Memory)

BALTHASAR ICHENKEVELT.

P. S. If you shew this to any Person breathing, you shall surely be pinch'd by the Fairies.

ULYSSES.

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#### ULYSSES and TIRESIAS.

ULYSSES.

ELL me old Prophet, tell me how
Estate when sunk and Pocket low,
What subtil Arts, what secret Ways,
May the desponding Fortune raise?
You laugh: Thus Misery is scorn'd!

TIRESIAS.

I'nt it enough you are return'd, Home by your Wit; and view again Your Farm of Ithac, and Wife Pen.

ULYSSES.

SageFriend, whose Word's Law to me,
My Want and Nakedness you see:
The Sparks, who made my Wise such Offers,
Have left me nothing in my Coffers;

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#### 18 MISCELLANIES,

They've kill'd my Oxen, Sheep and Geese, Eat up my Bacon and my Cheese.

Lineage and Virtue, at this Push,

Without the Gelt's not worth a Rush.

#### TIRESIAS.

Why, not to mince the Matter more, You are averse to being poor; Therefore find out some rich old Cuff, That never thinks he has enough: Have you a Swan, a Turkey-Pye, With Woodcocks, thither let 'em fly. The First-Fruits of your early Spring, Not to the Gods, but to Him bring. Tho' he a foundling Bastard be, Convict of frequent Perjury; His Hands with Brother's Blood imbru'd, By Justice for that Crime pursu'd. The Wall, if ask'd, yet don't refuse, And lose your Friend, to fave your Shoes.

ULYSSES.

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#### ULYSSES.

'Twixt Damas and the Kennel go,
Which is the filthiest of the Two?
Before Troy-Town it was not so;
There with the best he us'd to strive.

#### TIRESIAS.

Why, by that Means you'll never thrive.

#### ULYSSES.

It will be very hard, that's true, Yet I'll my gen'rous Mind fubdue.

ES.



### A Translation out of TASSO, Cant. 3. Stanza 3.

So when bold Mariners, whose Hopes of Ore;
Have urg'd to seek some unfrequented Shore;
The Sea grown high, and Pole unknown do find,
How false is ev'ry Wave, and treach'rous ev'ry
Wind?

If wish'd-for Land some happier Sight descries,
Distant Huzzas, saluting Clamours rise,
Each strives to show his Mate th'approaching Bay,
Forgets past Danger and the tedious Way.

#### Out of HESIOD.

HEN Saturn reign'd in Heaven, his Subjects here,

Array'd with godly Virtues, did appear;
Care, Pain, Old Age and Grief were banish'd far,
With all the dread of Laws, and doubtful War,

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But cheerful Friendship mix'd with Innocence,
Feasted their Understanding and their Sense.
Nature abounded with unenvy'd Store,
Till their discreetest Wits could ask no more;
And when, by Fate, they came to breathe their
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Dissolv'd in Sleep their slitting Vitals past.

Then to much happier Mansions they remov'd,

There prais'd their God, and were by him belov'd.

That is, they were as Happy as the Day is long.

#### THAME and ISIS.

S o the God Thame as thro' some Pond he glides,

Into the Arms of wand'ring Is flides,

His Strength, Her Softness; in one Bed combine,

And Both with Bands inextricable join;

Now

#### 22 MISCELLANIES.

Now no Cærulean-Nymph, or Sea-God, knows
Where Isis, or where Thame, distinctly flows;
But with a lasting Charm they blend their Stream,
Producing one Imperial River—THAME.

## No TRUST to APPEARANCES.

S AM WILLS had view'd Kate Betts, a luscious Lass,

And for her pretty Mouth admir'd her Face.

Kate had lik'd Sam for Nose of Roman Size,

Not minding his Complexion, nor his Eyes.

They met:—Says Sam, Alas! to say the Truth,

I find my self deceiv'd by that small Mouth.

Alas! cries Kate, cou'd any one suppose,

I cou'd be so deceiv'd by such a Nose?

But I henceforth shall hold this Maxim just,

To have Experience first, and then to Trust.

#### Of DREAMS.

ECCLES. Ch. V. Ver. 4. For a Dream cometh through the multitude of Business.

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Of

Somnia quæ ludunt Mente volitantibus Umbris, Non delubra Deum nec ab Æthere numina mittunt Sed sibi quisque facit, &c.

PETRONIUS.

HE flitting Dreams that play before the Wind,

Are not by Heav'n for Prophesies design'd; Nor by Ætherial-Beings sent us down, But each Man is Creator of his own.

For when their weary Limbs are funk in Ease,
The Souls essay to wander where they please;
The scatter'd Images have Space to play,
And Night repeats the Labours of the Day.

I waked, speaking these out of a Dream in the Morning.

ATURE a Thousand-Ways complains,
A Thousand-Words express her Pains,
But for her Laughter has but Three,
And very small ones, Ha, ha, he.

One of Lord Blessington's Similes in his Play, call'd, The Lost Trincess. A TRAGEDY.

BUT as a Huntsman going out to Hawk,
And finds two Filberds growing on one Stalk;
The one he cracks, and finding it not sound,
Fancy's the other so, that's on the Ground:



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## PASSAGE from the same PLAY.

Nay, ye shall dye (quoth he) so may I thrive.

That is to say, One, Two, and likewise Three.

To the first Knight thus instantly spake He,

I did condemn Thee, therefore Thou shalt dye,

And for your Death there's a Necessity;

For you have been the Cause of that \*Knight's Death,

Then turning to the third Knight, thus he saith,

Thou hast not done what I commanded thee,

And thus he caus'd 'em to be slain all Three.

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lk;

## Another, from the Same.

And Drunkenness will be a foul Record
Of any Man, and chiefly of a Lord:

\* i. e. The fecond Knight.

#### 26 MISCELLANIES.

For there are many an Eye, and many an Ear Still waiting on a Lord, he knows not where.

For God's Love therefore drink more temp'rately Wine makes a Man to lose most wretchedly, His Mind, his Sense, and his Limbs ev'ry one.

Thou shalt see the Reverse (quoth he) anon, And prove it by your own Experience.

That Wine's not guilty of so great Offence.

There is no Wine bereaves me of my Sense.



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## CRAPULIA:

OR, THE

# Region of the Cropsicks.

#### CHAP. I.

The Situation of the Country.

CRAPULIA is a very fair and large Territory, which, on the North, is bounded with the Æthiopic Ocean, on the East with Laconia and Viraginia, on the South by Moronia-Fælix, and Westward with the Tryphonian-Fenns. It lies in that Part of the Universe where is bred the monstrous Bird called RUC, that for its Prey will bear off an Elephant in its Talons, and is described by the modern Geographers.

THE Soil is too fruitful, and the Heavens too ferene; so that I have looked upon them with a filent Envy, not without Pity, when I considered they were Blessings so little deserved by the Inhabitants. It lies in Seventy-sour Degrees of Lon-

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gitude,

gitude, and Sixty Degrees of Latitude, and Eleven Degrees distant from the Cape of Good Hope; and lies, as it were, opposite to the whole Coast of Africa. It is commonly divided into Two Provinces, Pamphagonia, and Ivronia, the former of which is of the same Length and Breadth as Great Britain (which I hope will not be taken as any Rest ction) the other is equal to the High and Low-Dutch Lands: Both obey the same Prince, are Governed by the same Laws, and differ very little in their Habit, or their Manners.

#### CHAP. II.

# PAMPHAGONIA: Or, Glutton's Paradise.

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PAMPHAGONI A is of a Triangular Figure, like that of the Antient Ægypt, or the Greek Letter Delta (Δ) it is Mountainous, inclosed with very high Hills: Its Soil is of the richest, so that Birds which come thither to feed, if they tarry but three Months, grow so very fat and weighty, that they cannot sly back again over the Mountains, but suffer themselves to be taken up in the Hand, and are as delicious as the Ortolan, or the Bec-

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Beccaficos of the Italians. And it is no wonder to them, who know that Geefe in Scotland are generated from Leaves fallen into the Water; and believe the Testimony of one of our Embassadors, that in the North-East Parts of the World, Lambs grow upon Stalks like Cabbages, and eat up the Grass all round about them, to find the same Sort of Provisions in this Country. Besides, the Fish upon that Coast are in such Plenty, and so voracious (whether they conform themselves to the Genius of the Place and People, or presage to themselves the Honour of so magnificent a Sepulchre as was given to Nero's Turbat) that as foon as the Hook is cast in, they press to it as the Ghosts in Lucian did to Charon's Boat, and cling to the Iron as Miners do to a Rope that is let down when the Light of their Candle forebodes fome malignant Exhalation.

THE Sea-Ports, with which this Country abounds more than any other, are of no other Use than to receive and take in fuch Things as are edible, which they have for their superfluous Wool and Hides: Nor may the Inhabitants export any Thing that has the least relation to the Palate. You fee nothing there but Fruit-Trees. They hate Plains, Limes, and Willows, as being idle and barren, and yield nothing useful but their There are Hops, Pears, Plumbs, and

Apples

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Apples in the Hedge-rows, as there is in all Ivronia; from whence the Lombards, and some Counties in the West of England, have learned their Improvements. In antient Times, Frugonia, or the Land of Frugality, took in this Country, as one of its Provinces; and Histories tell us, that in Saturn's Time the Frugonian Princes gave Laws to all this Part of the World, and had their Palace there, and that their Country was called Fagonia, from the Simplicity of their Diet, which confifted only in Beech-maft; but that Yoke has been long ago shaken off; their Manners are wholly changed, and from the Univerfality of their Food, they have obtained in their own Country Language, the Title of Pamphagones.

#### CHAP. III.

The First Province of PAMPHA-GONIA.

RIVIANDY, or Tight-bittia (that we may take the Provinces in their Order) were it not for a Temperament peculiar to the Place, is rather of the hottest to produce these who are properly called good Trenchermen. Its utmost Point, which other Geographers call the Promontory of the Terra Australis, is of the same Latitude as the most Southerly Sou De tan and

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Southerly Parts of Castile, and is about Forty-two Degrees distant from the Aquator. The Inhabitants have curled Hair, and dusky Complexions, and regard more the Delicacy, than the Largeness and Number of their Dishes. In this very Promontory, which we shall call the Black One, from its Colour (for it is a very smoaky Region, partly from the frequent Vapours of the Place, partly from its Vicinity to the Terra del Fogo, which by the common Consent of Geographers lies on the Right-hand of it, but rather nearer than they have placed it) is the City Lucina, whose Buildings are lofty, but apt to be smoaky, and offensive to the Smell. From whence a Colony went, perhaps, as far as the Indies, where it remains to this Day by the Name of Cochin-China.

MERE is the famous Temple of the great Deity Omasius Gorgut, or Gorbelly. It is a vast Pile, and contains a Thousand Hearths, and as many Altars, and those always employed but in the Rucal Festivals. In the midst is a high Pyramid, as losty as the Hand of Man can erect it, little inferior to those of Memphis. It is called the Cheminean Tower. This rising high, gives the Signal of War to the adjoining Countries. For, as we by Beacons lighted upon a high Hill, discover the Danger of an approaching Enemy, so these on the contrary, do the same, by letting their Smoke cease, and their

Fires go out. For when the perpetual Vapour ceases to roll forth in thick and dark Clouds of Smoke, it is a Token that the Hambrians are drawing nearer, than whom there can be no Enemy more terrible to this Nation. There are feveral leffer Towns, that lie under the Dominion of this fupreme City. Charbona is the largest Village, and what is feldom feen elsewhere, lies all under Ground. Upon its barren Soil arises another, tho' of less Note, called Favillia. After these lies Tenaille, a narrow Town, and Batillu, a broad one, both confiderable. On the Left are some subfervient petty Hamlets, as Affadora, Marmitta, Culliera, all useful for the Reception of Strangers, amongst which, that of Marmitta is watered by the River Livenza; which, as is faid of a Fountain in the Peak of Derby, boils over Twice in Fourand-twenty Hours.

### CHAP. IV.

#### The Second Province of P AMPHA-GONIA.

TEXT to this is the Golosinian District, the most pleasant Part of Pamphagonia, covered with Dates, Almonds, Figs, Olives, Pomgranates, Oranges, Citrons, and Pistaches; through which run the smoothest of Streams called

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the Oglium. Here is the beautiful City of Marzapane, with noble Turrets glittering with Gold, but lying too open to the Enemy. Over it hang the Zucker-Hills, out of whose Bowels they draw fomething that is hard, white, and fparkling, but sweet as that Moisture which the Ancients gathered out of the Reeds which grew in Arabia and the Indies. You shall find few People here who are grown up, but what have loft their Teeth, and have stinking Breaths. Near to this is the little City Seplafium, which admits of no Tradesmen but Perfumers. It is a Town of great Commerce with the People of Viraginia, especially the Locanians, who use to change their Looking-Glass with them for Oyls and Pastils. The Agreeableness of the Place, and the Bounty of the Heavens, is favourable to their Art; for the whole Tract of Land, at certain Seasons, is covered with aromatick Comfits, that fall like Hail-stones: Which Anathumiasis I take to be essentially the same as that Aerial Honey which we often find upon our Oaks, especially in the Spring, and that it differs only in Thickness: For whereas that Honey is sprinkled in Drops, the little Globules are hardned by the intense Cold of the Middle Region, and rebound in falling.

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CHAP.

#### C.H.A.P.L.V.

#### Of the Third Province of PAM-PHAGONIA.

N the Fifty-fifth Degree we come into the Plains of Lecania, and fo into the very Heart of Pamphagonia, where the chief City we meet with is Cibinium, which is washed with the acid Streams of the River Affagion. In the Forum, or Market-place, is the Tomb (as I conjecture by the Footsteps of some Letters now remaining) of Apicius, that famous Roman, not very Beautiful, but Antique. It is engraved upon the Shell of a Sea-Crab; and it might happen, notwithstanding what Seneca fays, that this famous Epicure after having fought for larger Shell-fish than the Coasts of Gallia could supply him with, and then going in vain to Africa, to make a farther Enquiry, he might hear fome Rumour concerning this Coaft, fteer his Course thither, and there dye of a Surfeit. But this I leave to the Criticks. Here I shall only mention the most fertile Fields of Lardana and Offulia. The delicious Situation of Morta della, the pleasantest of Places had wonderfully delighted me, had it not been for the Salt-works which often approach too near it. There is an offensive, sinking Town, called Formagium, alias Butter-

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Butterboxia, and Mantica, a Boggy Place near the Confines of Ivronia.

I HASTEN to the Metropolis of the whole Region, which, whether you respect the Uniformity of the Building, the Manners of the People, or their Way of Living; Their Rules for Behaviour. their Law and Justice; will shew as much as if I were to descend to Particulars.

#### CHAP. VI.

Of the Metropolis of PAMPHA-GONIA, and the Customs of the Inhabitants.

HERE are but very few Villages in this Country, as well as in some others; from whence a Traveller may conjecture, that the Country-Towns are devoured by the Cities, which are not so many in Number as they are large and populous; of which the Mother and Governess is called Artocreopolis. The Report goes, that in ancient Times there were two famous Cities, Artopolis and Creatium, which had many and long Contests about the Superiority: For fo it happens to Places as well as Men that increase in Power; insomuch as the two most flou-

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rishing Universities in the World (to both of which I bear the Relation of a Son, tho' I am more peculiarly obliged to one of them for my Education) notwithstanding they are Sisters, could not abstain from fo ungrateful a Contention.

ARTOPOLIS boafted of its Antiquity, and that it had flourished in the Saturnian Age, when it had as yet no Rival. CREATIUM fet forth its own Splendor, Pleasantness, and Power. At last, a Council being called, Creatium got the Preference by the universal Votes of the Assembly: For fuch is the Iniquity of the Times, that tho' the Head be covered with Grey Hairs, yet nothing is allowed to the Reverence of Antiquity, when encountred by a proud and upftart Novelty. other City is now fo far neglected, that the Ruins, or Footsteps of its Magnificence, are scarce remaining, any more than of Verulam; as is most elegantly fet forth by our noble Poet Spenser, in his Verses on that Subject; this Latter usurping the Name of the other, as well as the other, has now the double Title of Artocreopolis. The City is more extensive than beautiful: It is fortified with a large and deep Ditch of running Water, which washes almost all the Streets, wherein are a Thousand several Ponds for Fish; upon which swim Ducks, Geefe, Swans, and all Sorts of Water-Fowl, which has been wifely imitated by the People of Aufburg.

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two Walls, whose Materials were furnished by the Flesh-Market; for they are made of Bones, the larger serving for the Foundations, the lesser for the Superstructure, whilst the smallest fill up what is wanting in the Middle; being all cemented with the Whites of Eggs, by a wonderful Artifice. The Houses are not very beautiful, nor built high, after the Manner of other Cities; so that there is no need of an Augustus to restrain the Buildings to the Heighth of Seventy Foot, as it was done at Rome; nor is there room for a Seneca, or Juvenal, to complain of the Multitude of their Stairs, and Number of their Stories.

THEY have no regard for Stair-Cases; for indeed none of the Citizens care for them, partly from the Trouble of getting up them (especially when, as they often do, they have drank heartily) as much as for the Danger of getting down again. Their Houses are all covered with large Bladebones, very neatly joined together. There are no Free Citizens admitted, but such whose Employment has more immediately some relation to the Table. Husbandmen, Smiths, Millers, and Butchers, live in their Colonies, who, when they have a Belly of an unweildy Bulk, are promoted to be Burgesses; to which Degree none were anciently admitted but Cooks, Bakers, Victuallers, and the gravest Sena-

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tors, who are chosen here as in other Places, not for their Prudence, Riches, or Length of Beard; but for their Measure, which they must come up to Yearly, if they will pretend to bear any Office in the Publick. As any one grows in Dimensions, he rifes in Honour; so that I have seen some who, from the meanest and most contemptible Village, have for their Merits, been promoted to a more famous Town, and at last obtained the Senatorial Dignity in this most celebrated City. And yet, when by some Disease (as it often happens) or by Age, they have grown leaner than they are allowed to be by the Statutes, have loft their Honour, together with the Bulk of their Carcase. Their Streets were paved with polished Marble, which feemed strange amongst a People so incurious, both because the Workmanship was troublesome, and there might be Danger in its being flippery. But the true Reason of it was, that they might not be forced to lift their Feet higher than ordinary by the Inequality of the Pavement; and likewise that the Chairs of the Senators might the more eafily be pushed forward: For they never go on Foot, or on Horse-back, nor even in a Coach, to the Exchange, or their Publick Feasts, because of their Weight; but they are moved about in great, eafy, Elbow-Chairs, with four Wheels to them, and continue fitting so fixt, in the same Posture, fnoring and flabbering till they are wheeled Home again.

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AT the Four Gates of this City, whose Form is circular, there fit in their Turns as many Senators, who are called Buscadores; these carefully examine all who come in and go out: Them that go out, left they should presume by Chance to do it fasting, which they can easily judge of by the Extent of their Bellies, and the Matter being proved, they are fined in a double Supper: Them that come in, to fee what they bring with them upon their return; for they must neither depart with empty Stomachs, nor come back with empty Every Month, according to the Laws. which they unwillingly transgress, there are stated Feasts, at which all the Senators are obliged to be present, that after Dinner (for no Person can give his Vote before he has dined) they may deliberate concerning the Publick Affairs. The Name of their Common-Hall is Pythanos-come.\* Every one knows his own Seat, and his Conveniences of a Close-Stool, and a Couch to repose upon, when the Heat of their Wine, and seasoned Dainties incline them to it. Their greatest Delicacies are ferved up at the first Course; for they think it foolish not to eat the best Things with the greatest Appetite: Nor do they cut their Boars, Sheep, Goats, and Lambs into Joints, or Quarters, as commonly we do, but convey them whole to Table,

<sup>\*</sup> The Devil take the hindmost.

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by the help of Machines, as I remember to have read in Petronius Arbiter. They, are fineable, who rife before they have fat fix Hours; for when the Edge of their Stomach is blunted, they do, what they call. fit and piddle; they Eat and Drink so leifurely, for the fame Reason as the famous Epicure of old wished that his Neck were as long as a Crane's. They meafure the seasonable Time for their Departure after this Method: They have a Door to their Town-House, which is wide enough for the largest Man to enter when he is fasting; through this the Guefts pass, and when any one would depart, if he stops in this Passage, he is trusted to go out at another Door; but if it be as easy as if he were fasting, the Master of the Ceremonies makes him tarry till he comes to be of a statutable Magnitude: After which Example, Willfrid's Needle in Bever-Castle, was a pleasant Tryal of Roman-Ca-They have Gardens of many tholick Sanctity. Acres Extent, but not like those of Adonis, or Alcinous; for nothing delightful is to be expected in them, neither Order, or Regularity of Walk, or Grass-plots, or variety of Flowers in the Borders; but you will find all planted with Cabbages, Turnips, Garlick, and Musk-melons, which were carried hence to Italy, and are in Quantity sufficient to feast an Hundred Pythagoreans.

THERE is a Publick College, or Hospital, whither they are sent who have got the Dropsy, Gout,

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Gout, or Afthma, by their eating and drinking; and there they are nourished at the Publick Expence. As for fuch as have loft their Teeth by their Luxury, or broke them by eating too greedily, or incautiously, they are provided for in the Island of Sorbonia. All the richer Sort have feveral Servants, in the nature of Vassals, to cultivate their Gardens, and be employed in inferior Offices, who have their Liberty when they can arrive at fuch a Bulkiness. If any of the Grandees of the Country dye of a Surfeit, he is given, as being all made up of the most exquisite Dainties, to be eaten up by his Servants; and this they do that nothing should be loft that is fo delicate. The Men are thick and fat to a Miracle; nor will any one falute another, whose Chin does not come to the midst of his Breast, and his Paunch fall to his Knees. The Women are not unlike them, and in Shape refemble the Italians, and have Breasts like the Hota tentots. They go almost naked, having no Regard to their Garments. The Magistrates, and Persons of better Figure, have Gowns made of the Skins of fuch Beafts as they have eaten at one Meal. All wear a Knife, with a large Spoon hanging upon their Right-Arm. Before their Breasts they wear a smooth Skin, instead of a Napkin, to receive what falls out of their Mouths, and to wipe them upon occasion; which, whether it be more black or greafy, is hard to determine.

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THEY are of a very flow Apprehension, and no way fit for any Science, but yet understand fuch Arts as they have occasion for. Their Schools are Publick-Houses, where they are educated in the Sciences of Eating, Drinking, and Carving; over which, one Archistlenius, an exquisite Epicure, was then Provost, who instead of Grammar, read some Fragments of Apicius. Instead of a Library, there is a Publick Repository of Drinking. Vessels, in which Cups of all Orders and Sizes are dispoted into certain Classes. Cups and Dishes are instead of Books. The Younger Scholars have less, the Elder have greater; one has a Quart, the other a Pottle, the other a Gallon; this has a Hen, that a Goofe, a third a Lamb, or a Porker: Nor have they any Liberty, or Receis, till the Whole is finished; and if, by a feven Years Stuffing, they are no Proficients in Fatnets, are prefently banished into the Fancetick Islands; nor are they suffered long to stay there Idle, and without Improvement. Hither likewise are sent all Physicians who prescribe a Course of Diet to any Person. When any one is fick, without Recourse to Asculapius, they make him eat Raddish, and drink warm Water; which, according to Celfus, will purge and vomit him. Venison is that which they most delight in; but they never take it in Hunting, but by Nets and Gins. They look upon the Swine as the most profitable and best of all Animals; whether it is for nd

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for the Likeness of its Manners, as being good for nothing but the Table, or else from its growing Fat on the sudden with the worst of Nutriment. It may not seem credible but Parsimony appears in the midst of their Prosuseness; but then it is very ill placed, for it is in Crumbs, Bones, and Crusts. They do not so much as keep any Dogs, Cats, Hawks, or any Thing that eats Flesh. If any Person suffers Meat to stink, he is impaled, but Venison and Rabbits are to have the Haut-Gout; and then their Cheese is kept till it is over-run with little Animals, which they devour with Mustard and Sugar. This is an odd Sort of Custom derived from the Dutch.

THE Country abounds with Rivers, which ebb and flow according to their Digestion, and generally overflow at the Beginning of January, and towards the End of February, and do Mischief to the neighbouring Country.

### CHAP. VII.

## Of the Wars of the PAMPHAGO-NIANS.

HE Pamphagones have perpetual Wars with the Hambrians, or the Fancetick Islands, and the Frugonians. \* \* \* \* \*

\* \* \* Cætera desunt.

Upon

## Upon the REPUBLICKS.

HE WORKS of these AUTHORS are, as it were, the School or Place of Exercife, in which fuch young Beginners as would establish their future Actions upon the most necessary and universal Foundations, should practife and improve themselves before they enter into the more abstruse Study of Political Learning. For there, diffinely, and at large, they may find all those Things treated of, which concern the fundamental and common Principles of Human Society; The regular Kinds of Common-Weals, or their feveral Depravations; The Laws and Inflitutes of Government by the People, or Democracy; by the Nobility, or Aristocracy; by a fingle Person, or Monarchy; The Rife, Increase, Change, and Fall of Empires; The mutual Offices of Prince and Subjects; the Rights of Peace and War; The Choice of Magistrates; The Levying of Taxes: And many other Things, whose serious Consideration is requifite to fortify the Minds of fuch Persons as desire to be conversant in the Administration of Publick Affairs. They who are fully instructed and grounded in these Precepts, if they would make any farther Progress, and surmount fuch other Difficulties as will occur in this Sort of

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Learning, should frame to themselves some General Heads, or Common-Places, under which they may range the feveral Matters dispersed amidst a confused and incredible Number of Authors which Treat on that Subject.

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TREATIES and LEAGUES made with neighbouring Powers, are likewife of the greatest Moment to Persons who study Politicks; for they cannot but be esteemed very wholsome and necessary for the Benefit of Common-Wealths, and Princes: whether made to repel the Invasion of an Enemy. for Preservation of Trade and Commerce, or any other urgent Occasion. I must confess my self to be much troubled and concerned, that I cannot enumerate all those Authors, who may have inlarged more confiderably upon this Head; but I well remember that there are many Things in the Works of Brunus, which may be useful in that Matter; and that amongst the Politicians, there is a Book of Johannes Boterus, intitled, La Lega, or the League, &c.



# On Bishop WILK-INS's WORLD in the MOON.

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that Worthy and Noble Lord Henry, Earl of Huntingdon. One Mr. William Knight was the Publisher of it, who tells us in his Preface; That the Reader, without the Danger of Waves, Tempests, or the Fear of Want or Shipwreck, is conducted safe to a New World; which if considered as to the Largeness of the Country, the Situation of the Provinces, the Habits, Manners, and Inclinations of the People, appears so like the Old One, that you might doubt at first, whether it be another, or the same. It might be imagined, that the World in its old Age had produced an Offspring intirely resembling it Self: For, as the Poet says,

'Tis from the Genial Moisture in the Root,
That verdant Buds proceed, and juicy Fruit.
So in their Seed Fathers to Sons transmit
Their vig'rous Strength, and more prevailing Wit.

But that the World, which is not only Sixty, but Six Thousand Years old, should procreate, is a Thing

#### On Bp. Wilkins's WORLD in the MOON. 47

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Thing beyond all Philosophy and Reason: For had it been indued with that Power, the Number of younger Worlds had been so great by this Time, that Alexander would have been fo far from wanting them, that they would rather have wanted Alexanders to conquer them. I am therefore more eafily induced to think, that the World here described, is that mentioned by the Platonists, which the Ancients called the Invisible, and the Ideal World, which has lain hid fo long till exposed to the Sight by the Help of this Magick-And yet it had still remained under Artifice. that Darkness, if the Author had had his own Defire: For he, having taken his Farewel of all those Philological Studies, in which he had been an exquifite Master, and given himself wholly up to the Contemplation of Theology, refolved to suppress all his former Compositions which did not tend to that Subject. In this Resolution he always firmly perfifted, and therefore the Publisher complains of any Breach of Friendship that he may feem to have made; and defires the Reader, if he is pleased, or instructed by this Book, to become Interceffor with the Author for his Pardon.



The



## The LIFE of

# WILLIAM Earl of Flanders,

SON to

# ROBERT Duke of Normandy.

A. D. Return from the Holy-Land, † in the Year Eleven Hundred, took to Wife the Lady Sibilla, Sifter to William Earl of Flanders. She was a Woman of great Virtue and Wisdom, as well as Beauty; and managed Affairs both Publick and Private, in the Absence of her Husband, with as much Conduct as he could have done if present; and some Persons went so far as to give her the Presence. But || she lived not long in Normandy, being deceived by the Envy and Faction of some Noblemen's Ladies: However, she had one Son there, who was named William.

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<sup>\*</sup> Gemiticensis, Lib. vii. c. 14.

<sup>†</sup> Mathew Paris, p. 56. || Gemit. ibid. Vixit autem in Normannia parva Tempore invidia & factione quorundam Nobilium Fæminarum decepta-

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DUKE Robert being defeated in the Fight at \* Tenechebray, and taken Prisoner, and afterwards, upon his endeavouring to escape, having his Eyes put out, and be-1107. ing more closely confined, could not but leave his Infant Son in a defolate and miferable Condition. However, the young Prince found Safety and Protection in the Court of France, where, by good Education, added to an ingenuous and tractable Disposition, he gave extraordinary Hopes of his future Virtues. It was not only an Act of Charity and Friendship in the French King to breed up this Prince, but he had his Tithe to the Dukedom of Normandy, at least, if not to the Crown of England, as a perpetual Curb to King Henry, whose Power, Wisdom, and Riches, began to grow formidable to his Neighbours.

†IT was not many Years before there was an Occasion to make Use of it; for in the Year 1116, some Discords arising between the two Kings; and Lewis of France receiving 1116. many Damages from the Subjects of King Henry, called to his Assistance the Earls of Anjou

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<sup>\*</sup> Gemit. Lib. 7. c. 13. Mat. Paris, p. 62. calls it Herch bray. Gemiticensis says, The Fight was 20 Cal. Oct. Math. Paris 8° Cal. Maii. Tenechebray Walsingham Hist. Neustriæ p. 443. Mat. Paris, p. 79. Tenech. bray.

<sup>†</sup> Mat. Paris, p. 66.

and Flanders, who both swore that they would take Normandy from K. Henry, and give it to William, the Son of Duke Robert, to whom of Right it more justly belonged. But the King of England, being a wife and fore-feeing Man, had gathered a great Force, and made strong Confederacies, and being thus prepared, waited for his coming. K. Lewis, with a numerous Army, accompanied with those Earls who had threatned fuch mighty Things, came into Normandy, \* where he scarce staid above a Night, before upon better Confideration, fearing the coming of the K. of England, he retired into

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BUT by this Means, the Battle between these two powerful Kings, was only delayed for some Time; and it feemed to have happened on Purpose that Prince William might arrive to such an Age as he might be able to vindicate his own Right, † and to fuch a Degree of Valour and Conduct, that he might be fit to appear at the Head of an Army.

For in the Year 1119, the two Kings 1119. came to a pitched Battle after this Manner: The King of France disposed his Men into two Armies; the Command of the firsthe gave to Prince William, and the second in which his greatest Strength consisted, was led by himfelf

† Mat. Paris, p. 68.

his own Territories.

<sup>\*</sup> Mat. Paris, p. 67. Cum in ea vix per noctaffet Regis Anglorum formidans adventum imbellis ad propria remeavit.

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felf in Person. On the other Side, K. Henry made three Divisions; in the first he placed the Nobility of Normandy; in the second he was himself with the Troops of England; in the third were his Sons, with the main Strength of the Infantry. Fight being begun, Prince William charged bravely thorough the Norman Nobility, and foon difmounted and dispersed them. Then breaking into the Army, commanded by King Henry, he with a mighty Force difordered them; but the King rallying his Troops, and getting Time to breathe, there began a most bloody Battle; and their Spears being broke, they fought Hand to Hand with their Cutlasses. William Crispin, Earl of Ebroicensis, (Evreux) having been some small Time before proscribed by K. Henry, made up furiously to him, and ftruck him twice upon the Head; but his Helmet was impenetrable, yet by the Force of the Blows, it was fo bruifed and dented, that the Blood issued from him in great Quantity. This fo enraged the King, that with one Blow, he brought both his Enemy, and his Horse to the Ground; and the Earl was immediately taken from before the King's Feet, and made Prisoner. Then the Foot, with the King's Sons, coming up, and being fresh, as not having yet engaged, bore in upon the Enemy with their Lances, and made so heavy an Impression on them, that they forced the French to giveback, and afterwards to fly with

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#### 52 The Life of the Earl of Flanders.

all the Speed they could possibly. So the entire Victory remained to King Henry, who staid in the Field till the chief Commanders and Nobility (for King Lewis himself had escaped by Flight) were taken and presented to the Conqueror. \* Baldwin, Earl of Flanders, was carried off mortally wounded. King Henry returned to Roan, where he was received with much Devotion by the Clergy, and great Triumph by all his other Subjects.

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THE Behaviour of Prince William in this Battle, could not but make his Merits valuable in the Court of France; and many Years did not pass

before there was an Opportunity given of 6. Shewing what Esteem they had for him.

Charles, Earl of Flanders, who had succeeded Baldwin his Kinsman, was treacherously murdered by some of his Nobles, as he was at his Devotion in a Church at Bruges, and died without leaving any Issue. Nothing could seem more proper, than that Prince William, who had Desert without any Honour, and a Soul sit for Government, though without a Territory, should succeed

<sup>\*</sup> Query, Whether this was not Baldwin of whom Geni. c. 6. fays, That le died of a Wourd; Quod in conflictu quodam apud Ancum Cailrum quoddam Normanuiæ accepit. Waifineham Hyp. Neuftiæ, p. 443. A. C. IIIS. Regis Francorum & Regis Anglorum, longa concertatio gravissime Regem vexavit utrumque donce Baldwinus Comes Flandriæ, apud On tethaliter vulneratus est.

<sup>†</sup> Maria Paris, p. 70.

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in this Vacancy. He had not only received much Favour, and Affistance, and Friendship from the feveral preceding Earls of Flanders, \* but they had a nearer Tye of Blood, they being both descended from one Stock; that is to fay, they fprang from Baldwin, with the Beard, Earl of Flanders; and Prince William came from his Sifter Queen Maud, who was his Grandmother, and Wife to William the Conqueror. For this Reason the Queen of France thought he might not be unacceptable to the People of Flanders, and as a more particular Favour to him, married him to her Sifter, by which he might the more earnestly engage her Husband King Lewis, not only in his present Promotion, but likewise in his future Assistance. Lewis soon complied with the Request of his Queen, and put him in Possession of Flanders; || where the first Act of his Justice was to inflict severe Punishments upon the Murderers of his Predecessor.

King Henry was keeping his Christmas 1127. at (Windlesboram, i. e.) Windsor, when

the News was brought him, that his most beloved Friend Charles, was murdered, and that he was succeeded by William, who having received such an Increase of Strength, threatned not only the Recovery of Normandy, but likewise of the Crown of England.

THE

<sup>\*</sup> Gemiticensis, Cap. 14, 15, 16. || Mathew Paris, p. 70.

THE Kindness which King Lewis shewed, and the Assistance which he gave to the Earl of Flan. ders, became not only very much suspected by King Henry, but made him gather a great Force together, and the next Year invade the Kingdom of France, upon Pretence that he Protected his Enemies. He continued eight Days at Hespard, \* with as much Security as he might have done in his own Country; and till fuch Time as he made K. Lewis promise, that he would give no Succours to the Earl of Flanders, King Henry, not content to deprive the Earl of a Friend, raised him likewise up an Enemy out of Germany, who was a certain Duke called Theodorick, He entred Flanders in a hostile Manner, and joined several of the Nobility, who were prepared for a Revolt. But Earl William came to meet them with a few Troops, but well-disciplined. fought gallantly on both Sides; and particularly the Earl's Soldiers supplied their Want of Number by their invincible Valour; whilst he himself appeared in the most bloody Part of the Battle, cutting through the thickest Ranks of his Enemies, and firking fuch Terror into them with his Sword, and the Fierceness of his Youth and Vigour, that they were forced to betake themselves to Flight in a most horrid Distraction.

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GREAT Part of this Victory was owing to the Bravery of the Commander; but he did not long enjoy the Fruits of his Conquest, or his Dukedom, for shortly after, \* as he was befiging the Castle of Angi, which belonged to King Henry, and had reduced it to such Extremity, that it was to be surrendered the Day following, he received a small 1128. Wound with a Dart upon his Hand, 6 Cal. which however proved mortal to him. † Aug. He was buried in the Church of St. Bertin, the Confessor, and was succeeded by Terricus de Auseis, who was a Relation to the former Earls of Flanders.

Thus died this unfortunate Prince, leaving his Father Blind and in Prison, to prolong a miserable Life for about six Years afterwards. He was certainly worthy of a better Fate, according to the || Character which our Historians give of him: That he was a Man of great Probity, Stoutness, and Bravery; and a Person whose Memory ought to be continued down to all suture Ages.

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<sup>\*</sup> Mar. Paris, p. 71.

<sup>†</sup> Gemir. 1. 7. c. 16.

I See Mathew Parie, Gemiticensis in the Places above-cited.

It may not be improper for the Curious in History, to remark Two very gross Errors in Walsingham's Tpodigma Neustriæ, p. 443, 444. He seems to divide the Battle between King Henry and King Lewis, and to make Two of it. He places the Death of Baldwin, Earl of Flanders, under the Year 1118, and the Combat between King Henry and Crispin, in the Year 1119; and then, 1129, some Years after the Death of Charles, Earl of Flanders, he makes King Henry succeed him. Anno 1129, Mortuo Flandrensi Comite Carolo, Henricus Rex Angliæ de beneplacito Regis Franciæ successit jure Consangui-

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THE Christians persecuted the Jews upon their going to the Crusade of the Holy Land. It is the Observation of a modern Jew, that the Promise of worldly Blessings is still personned to them; that no Place which Persecutes them, but decays in Trade, as Spain is an eminent Example; and That which Receives them, is blessed for doing so, as Holland.

MATHEW PARIS, p. 29. When Robert Duke of Normandy 1097, went to the Holy-War, he had many Followers, English, Normans, Britons, &c. When they came to Constantinople, Ubi ab Imperatore (Alexio, I think) vocatus more aliorum Principium Fidelitatem (see pag. eadem) formæ Fidelitatis. Quod Civitates & Castella cum possessionibus aliis quæ ad jus Imperatoris spectare videbantur si ea possent subjugare sibi redderent statim reservatis Principibus manubis omnibus in eisdem inventis. Tam ipse quam Comites qui cum eo venerant, fecerunt: unde & majorum consequi favorem Aurum, Vestes pretiosas, Vasa tam artificio quam materià ad-Halosericum quoque in auditæ miratione digna. astimatione cum plurimus aliis donis susceperunt, qualia

qualia prius non viderant & quæ ipsis etiam receptoribus suporem inferrent siquidem eorum antea Visarum exederent dignitatem. So that here we began to fee the Luxury of the Eastern Countries, and confequently to defire Things of fo great Novelty, Value and Beauty. See what may be found in Knolles's excellent History of the Turks.

LUDOLFUS, who wrote the Abyssine History, or his Son, was in England with Dr. Poeock.

M. PARIS, p. 53. Rex Willielmus e Normannia in Angliam tenuit primo Curiam suam apud Westmonasterium in Nova Aula, quam cum inspecturus cum multa Militia introisset cum alii eam dixissent magnam nimis esse & æquo majorem dixit Rex eam debitæ magnitudinis dimidia parte carere, nec eum esse nisi Thalamum ad Palatium quod erat facturus.

THE Monks look upon it likewise as a Judgment that K. William died in this New Forest, M. Paris, p. 53. Ubi Walterus Tyrrel, cum Sagitta cervo intendens inscius Regem percussit. Rex autem corde percussus corruit in Terrum nec verbum And p. 54. Rex in Sylvas venatum rivit & ecce casu cervus magnus cum ante eum transiret ait Rex cuidam militi scilicet Waltero Tyrrell, trahe Diabole, exiit ergo Telum volatile & obstante Arbore in obliquum reflexum faciens per medium cor-

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dis Regem sauciavit, qui subito mortuus corruit. P. 55. After him Henry being crowned, he confirms by Charters the Laws of Edward the Confeffor, and by confirming the Subjects Property, and eafing them in feveral Things whereby they were aggrieved in the former Reigns, both Clergy and Barons agree to his Coronation, and promise themselves much Happiness in his Government. Pag. 63. Dedit Deus Rex Henrico Tria munera, Sapientiam scilicet Victoriam & Divitias quibus ad omnia prosperans omnes suos Prædecessores præcessit, sed in his omnibus factus est Deo ingratissimus.

M. PARIS gives us many Instances of the Church of Rome's pilling us of Monies. Anselm in a Council, tho' opposed by his King Henry ist, yet deposed many Abbots who had obtained their Abbies from Lay-Hands; nor would he consecrate the Bishop of Winchester Elect: But the Pope, upon Anselm's Request, very mercifully restores them, Sedes Clementissima quæ nulli deesse consuevit (dummodo Albi aliquid vel Rubei intercedat) præscripto Pontifices & Abbates ad pristinas Dignitates misericorditer revocavit.

1124, Justitia de Monetariis sit Wintonii, and under, 1125, Rex omnes Angliæ Monetarios eo quod monetam furtine corruperunt fecit turpiter ementu-

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lari & manus dexteras præcidi. Coyners fays, the Glossary. See Gemiticensis, Lib. 7. cap. 23.

THE erecting more Towns into Cities, and Bishops Sees, must have certainly an Influence of Trade upon those Places, by the Accession of a Palace, and the Confluence of People. Henry 8th's Division. See before the See removed from Dorchester to Lincoln; tho' now the Bishops live most at Bugden. Quere, When Ely was made a Bishoprick? when it became not to be a Shire?

A COMET appeared before the Victory of King William, from whence, ut Quidam dixit,

Anno Milleno Sexageno quoque seno

Anglorum Metæ Flammas sempere Cometæ.

M. PARIS, pag. 5. The State of Learning, when the Normans conquered England. Optimates Gulæ & Venere servientes, &c. Clerici quoque & Ordinati adeo Literatura carebant, ut cæteris esset stupori qui Grammaticam didicisset. Polabatur ab omnibus in commune, & tam Dies quam Noctes in boc studio productæ sunt. There should go all along a General History of the State of Learning.

M. Paris, p. 62. says of Henry 2d, Erat quippe eleganter literatus ut pote à primæva ætan præAn ric

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præcepto patris addictus literis, & jam in jure quod audierat secreto, expeditus.

ANNO 1186. M. Paris, 143. Obiit maxima Mulierum venerabilis Domina Matildis, Filia Regis Anglorum Henrici primi. Imperatrix & Uxor Henrici Romanorum Imperatoris, & Mater Henrici secundi Anglorum Regis maximi, unde ejusdem Matildis Epitaphium.

Ortu magna, Viro major, sed maxima partu Hic jacet Henrici Filia, sponsa parens.

Nothing can be cleaner, nor more expressive than this Epigram, whoever was the Author of it. The Sense is so close, that the English Language cannot express it in two Verses. That of her Son, King Henry 2d, tho' very easy for those Times, does not come up to it. We find it in Math. Paris, pag. 151. Anno 1188. Quoniam Rex adhuc vivens dicere consueverat ex animi magnificentia Orbem universum uni non debere pro voto Principi magnifico sufficere inscripto Tumuli talis extitit.

Rex Henricus eram, mihi plurima Regna subegi Multiplicique modo Duxque Comesque sui.

Cui satis ad Votum non essent omnia Terræ Climata, Terra modo sufficit octo pedum, Qui legis hæc pensa discrimina mortis, & in me Humanæ speculum Conditionis habe Sufficit hic Tumulus, cui non sustulerat Orbis. This last Verse is wanting in some MSS. and very probably should not be added.

HE applies that Verse upon the Succession of King Richard;

Mira canam Sol occubuit nox nulla secuta est.

This was in every Body's Mouth upon the Succession of K. James to Q. Elizabeth.

THE fixing of the Courts to Westminster, a great Ease to Trading People. And so the Circuits, for the Dispatch of Business in the Country; Justice being brought, in a Manner, to their own Doors. See Dugdale's Book concerning the Law,\* &c.

WHETHER Luxury and Profuseness of some Persons ill for Trade. The vast Magnificence of some of our Feasts. Tho' certainly a prudent, modest, sparing Temper, is best for a Trading Nation; as we have an undoubted Instance in Holland.

Anno 1135, K. Stephen 1. Combusta est Ecclesia Sancti Pauli ab Igne qui accensus est ad Pontem qui perrexit usque ad Ecclesiam Danorum.

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<sup>\*</sup> Origines Juridiciales. Fol.

M. PARIS, p. 86. Duke Henry comes against King Stephen, cum Navibus triginta duabus & militià magna nimis, &c. Next Year K. Stephen owns Henry for his Heir.

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M. Paris, p. 92. K. Henry 2. upon his coming to the Crown, Alienigenas & maxime Flandrienses de Regno expellendo & quosdam pseudo Comites quibus Rex Stephanus pene omnia ad filum pertinentia. Minus caute contulerat deponendo. See the Index of Walsingham for Flanders, of their going into Wales.

[I remember my Lady Inchiquin spoke of mighty Heaps of Cinders at her Estate in Montgomery-Shire, where there had been Iron-works.] Quere, The Story of the Fingalhans.

ANNO 1155. Henry 2d received the Pope's Letters about subduing of Ireland. M. Paris, p. 95. [That Writer must be nicely considered by the best of the Irish Historians.] In 1157, his Expedition into Wales.

INTERVIEWS between Kings very chargeable. Henry at Paris, 1158. [King Henry 3. very vain that Way.] 1161, In the Time of K. Henry, Cantuaria fere omnes comburitur.

ANNO

ANNO 1166. Quidam pravi Dogmatis disseminatores apud Oxonia Tracti sunt in judicium præsente Rege & Episcopis Regni quos à Fide Catholica devios, & in examine superatos facies cauteriata notabiles cunctis expolivit, qui expulsi sunt à Regno. See Fox's Book of Martyrs. Pryn's Historyof K. John.

ANNO 1172. K. Henry in Ireland. Of this, fee Giraldus Cambrensis.

KING Henry the Second's Reign might feem to have been wholly taken up with the Vexations and Trouble which he met with from that perverse Traytor Thomas à Becket, Arch-Bishop of Canterbury, who was afterwards Sainted for his Villanies, and whose Tomb was more applied to, in Case of Necessity, than our Saviour. But upon the Reformation; the Story of demolishing his Shrine; the Legends of his Life; Book of his Letters; and the Monkish Historians several Papers concerning this in Mathew Paris, give many Particulars of his Life. And the Protestants, on the other Side, do Justice to so great a Prince, (as Pryn, Master Fox, &c.) But that which must be most grievous to him, and hindred him in the Progress of those great Things he might otherwise have done for this Nation, was the Disobedience of his Son Henry, whom He had placed with himfelf on the Throne, and whom he loved intirely:

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But the young King, impatient in having any Partner of his Power, by the Advice of ill Counfellors, and not without the Connivance and fecret Affistance of his Mother, the haughty Queen Elianor, made several grievous Wars against his Father, both in England and Normandy; and which must needs be still more afflicting to the old King, drew his Brothers, Richard and Godfrey, likewise into his Party; which increased so much (all adoring the Rifing Sun) and believing that his Monarchy would commence speedily, that the old King was deferted even by those Persons who had ow'd their Education to him from their Childhood. [M. Paris, p. 128. Anno 1073. Dilabebantur Autem ab eo hi quos ab omnis pueris libris educaverat: credentes Dominationem filii illico impunere. And yet, after all this, the Fame and Reputation of K. Henry the Father, was so great, that in the Year 1176, Adolfus, King of Castile (who was his Son-in-Law, by marrying his Daughter Elianor) and Sancho, K. of Navarr, having mutual Complaints about Countries taken in War from each other, made King Henry their Umpire; who, in a great Affembly of his Prelates and Barons at Weßft be minster, made an Accord to the Satisfaction of both the Parties, and to the Establishment of a firm Peace wife and Friendship between them. At the same Time, ence as if it were to render this Affembly and Court, himmore August and Magnificent, there arrived upon

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different Affairs, the Ambaffadors of Manuel Emperor of Constantinople; of Frederick, the Roman Emperor; of William, Arch-Bishop of Triers; of the Duke of Saxony, and Philip Earl of Flanders. Mathew Paris, who relates this (p. 133.) fays, He does it to shew the Esteem which the World had of King Henry, for his Wisdom and Magnificence, from whom so many Embassadors came to demand Audience, and to whose Judgment even Kings were ready to fubmit.

ANNO 1178. Henricus cum omnes Provincias, fuæ potestatis qua vel Francorum limenibus, vel montibus Pyreneis, vel Britannico usunantur Oceano Munitiones obtinuisset & omnia pro velle disposuisset, &c. See this Country in the Map. The Additions K. Henry made by Birth; Acquitain, and Anjou: By Conquest, Wales, Ireland, and the Subjection of William King of Scotland.

1179. LUDOVICUS Rex Francorum, B. Thomam Martyrem Orationis gratia visitare decernens Angliam quam nec ipse nec suorum aliquis Antecessorum aliqua tempore visitaverat devotus intravit. The K. met him at Dover. Cui quidquid honoris, &c. Quantum Auri vel Argenti, quantum in Vasis pretiosis, & Lapidibus, &c. Gazas totius Regni sui & quicquid ipse & Antecessores sui in Divitiis congesserant Regi Francorum & suis exposuit. K. of France staid but three Days at Canterbury. Vid. Mat. Paris, p. 137.

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1180. Nova Moneta in Anglia facta.

SEE p. 141. Agreement between Henry and K. Philip. [Query, If K. Philip's Father were then alive, p. 140.] Anno 1181. Cum Rex Francorum Philippus cum quibusdam de suis sibi ad memoriam reducentibus cognovisset qualiter Rex Anglorum Regnum suum tam tute diffusum, à tam barbaris Nationibus Scotis scilicet & Wallensibus tam pacifice protegeret de communi Confilio domesticorum suorum prædicti Regis dispositioni omne Regnum suum & se ipsum commisit. I do not well understand this: However, it shews a great Deference and Respect that Philip had for King Henry, and his Counfels; fo that he and his Ministers thought his most prudent Way was to be guided by them. See the French Histories for K. Philip's Age. See p. ead. if Roger, Arch-Bishop of York died, Anno 1181. It feems this Arch-Bishop had got a Privilege from Pope Alexander, That if any Clerk, subject to his Jurisdiction, being on his Death-bed, should make his Will, and not distribute his Goods with his own Hands, the Arch-Bishop should have Power of feizing upon what he left. Now it being but just that a Man should find the Effects of that Law which he would impose upon another, it so happened, that upon the Death of the Arch-Bishop, his Goods were confiscated. Q yorum sum-K 2 ma

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ma Undecim Millia Librarum Argenti, & Aurei trecenti, Cuppa Aurea, Argentæ Septem Cypti Argentei novem, tria Salsaria Argentem, tres Cuppæ Murrinæ, Cochclearia quadraginta, octo Santellæ Argenteæ, Pelvis Argenteus, & Discus Argenteus. This was a great Sum in those Times, to be hoarded up uselesly in the single Treasury of one Clergyman.

IBID. Eodem Anno Moneta veteri in Anglia reprobatà nova successit in Festo Sancto Martini.

ANNO 1182. Rex Henricus apud Waltham in præsentia provincii Regni ad subventionem Terra Sanctæ quadraginta duo Millia Marcarum Argente & quingentas Marcas Auri liberaliter assignavit. And so our Treasure went out of the Land. [See Giraldus Cambrensis, what Sort of People they gathered in Wales, Rogues, &c. Children from their Parents, Husbands from their Wives, &c.]

Cambrensis Hib. expugnata, p. 800. King Henry's prudent Refusal of the Kingdom of Jerusalem, &c. Convocato Clero Regni & Populato; which could not but be for the Good of this Kingdom. Neither did they send any of the King's Sons; Prince John's, to whom he had given the Dominion of that Country, being Knighted at Windsor, and then sent into Ireland; being much more for

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te Pa the present Honour, as well as suture Advantage of England. Mat. Paris, p. 144, 145.

Anno 1186. Reges Angliæ & Franciæ susceperunt Crucem. And the next Year 1187. Ricardus Comes Pictaviensis cum audisset Calamitatem Terræ Sanctæ & de capta Cruce non expectata alicujus prædicatore vel Patris sui Consilio aut Voluntate premus inter proceres transmarinos Signaculum Crucis suscepit de manu Archiepiscopi Turonensis. [See the Good King Henry did us by his Laws, and the establishing our Parliaments. See the Book of the Writs for calling Parliaments.]

Anno 1188. Frederick, Emperor, K. of England, K. of France, Philip, K. of Flanders, and an innumerable Number of all Sorts, from Arch-Bishops and Dukes, down to the meanest People, took the Cross, and were eager to run in Shoals to the Holy-Land. Incredible what an infinite Number of the People of Europe, and consequently of English, who gloried in being more devoted to the Holy See than other Nations, must have perished in those Expeditions.

Quere, How Whitehaven has flourished of late Times? How Liverpool? See the Fates of Carteol, of Newcastle; the Destruction made of those Parts by the Scotch Wars.

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MAT. PARIS, p. 144. Anno 1186. Mater Ecclesia Cicestrensis, & tota Civitas comburuntur. Earthquakes, Prodigies, Inundations, strike Ter. ror into the Spirits of common People, especially when all fuch Things, tho' Natural, are improved by the Cunning of the Priests, to turn them into Miracles, as Occasions served. So scarce a Voyage at Sea, but the leaft Storm occasioned a Miraele of some Saint, and the Expence of a Wax-Candle, which increased in Bigness according to the Apprehension of the Danger. (See Erasmus's Dialogue.) And this must needs dishearten our Traffick and Seamen, when under the Apprehenfion of all fuch Dangers. For all first Discoverers magnify Things; & omne ignotum pro magnifico. We have now no Scilla and Carybdis on the Coasts of Sicily; and our Ships pass even through the tumultuous Waves of the Bay of Biscay. Mat. Paris, p. 146, 147, 148, 149, 150, 151.

KING Henry had even his Latter-Days made uneafy by Wars between him and the King of France, who supported his Son Richard, that had gained all Britany, and many of the Nobility to his Party. The Pope, by his Legates, endeavoured a Reconciliation, but in vain; and the Proposals made, Anno 1188, by the King of France to King Henry, does not feem unreasonable; Postulavit utique

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lavit tique utique Rex Francorum Alefiam Sororem, Juam quam Rex Angliæ habuit sub custodia sua Donari Ricardo in Uscorem & aliquam securitatem sibi fieri de Regno Angliæ post decessim suum. Petiit insuper ut 70bannes Filius ejus crucem susciperet Hierosolymam, profecturus nam Ricardus iter illud mullatemus five ipso arriveret. So that the younger Brother seems to have given the Elder some Umbrage; and the King's Council and Friends were of Opinion, that his Sons Requests were reasonable: Ut Filio suo & Hæridi Legitimo militique tam strenuo aliquam securitatem faceret gaudenter de Hæreditate sua habenda si ipsi Deo ordinante supervixisset. But the King absolutely refused any such Agreement, left he might feem to have been forced to it. Whereupon the Prince and K. Philip took feveral Places; and coming before Caen (Como maniamus) and firing the Suburbs, got into the City, and put the King in fo much Danger, that he was forced to fly thence, and was purfued for three Miles, narrowly escaping through a deep Ford, with very great Difficulty, to Tours (Turonum) whilft the King and Prince ravaged the Country, and took many Castles. After this, the Earl of Flanders, the Arch-Bishop of Rheims, and Hugh Duke of Burgundy, came to K. Henry at Saumur, to endeavour a Reconciliation. In the mean Time the City of Tours was taken by Storm, and the K. of England being driven to these Straits, was forced to come

to fuch Conditions as were not so honourable as those he had formerly resused. He was without Contradiction to do what the K. of France should adjudge. He was to do Homage to the King of France, because in the Beginning of this War he had renounced it. The Lady Alessa was to be put into the Custody of Richard; who might likewise receive Homage from all his Father's Liege Men. And the K. of France was to have twenty Thousand Marks of Silver for the Expences he had been at, in the Assistance given to that Prince. (Vide M. Paris, p. 151.) These Things affected K. Henry so deeply, that he died three Days after the concluding this Agreement, having Reigned 34 Years, seven Months, and sive Days.

THE King, by the Length of his Reign, the Extent of his Hereditary Countries; the inlarging his Dominions by Conquest; his great Reputation Abroad, amongst all Nations; the Goodness of his Laws, and his Care of his People, has laid the folid Foundations of the English Grandeur.

RICAR DUS Wintoniam venicus fecit ponderare & in scriptum redigere omnes Thesaurus Patris sui, & inventa sunt plura quam Nongenta Millia Librarum in Auro & Argento, præter Utensilia & Jocalia & Lapides pretiosos. [How long Winchester flourished in the Favour of our Kings?] Make a Book of English Historical Questions.

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KING Richard, the same Year 1188, had another Accession of Wealth and Treasure: For Geofry, Bishop of Ely, dying Intestate, there came to the King three Thousand Marks of Silver, two Thousand of Gold, with all his Plate and Jewels. But the King was very liberal, not to fay profuse, in his Disposal of Lands and Money to his Friends and Attendants, which afterwards, when he wanted it to equip him for the Holy War, made him use feveral unufual Means for the raifing of it.

M. PARIS, p. 150. Our Pilgrims, &c. with 37 Ships, going to the Holy-Land, take Sylvia for the King of Portugal.

KING John is reputed to have had more Houfes in our Kingdom, than any of our Kings.

M. PARIS, p. 73. King Henry I. a great Builder. Cœnobia fecit de Radingis, de Cirencestre, de Prælo ante Rothomagnon, & de Mortuo Mari. Municipia vero præter Turres & Castella Viginti quinque opere sumtuoso construxit. [Mighty Additions to our Wealth and Strength!]

M. PARIS, p. 86. Anno 1153. Castra adulterina, quo tempore Regis à quocunque exstructa sunt diruentur quorum numerus ad 1115 excrevit. Walsing ham Y pod. Neustriæ, has the same Number, p. 446. This must make great Alterations throughout the whole Country.

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SEE in Dr. Watts's Glossary, what it is to excommunicate the Yews.

SEE Camden, how long Cumberland, Westmorland, and Northumberland, under the Scots? Whether Dr. Nicholson, Bishop of Carlisse, has published any Thing of those Countries? Whether a Parson has not wrote a Book about Westmoreland?

The frequent Incursions on both Sides, must render that Country on the Marches very ruinous, being so often laid waste by numerous Armies, and so as to the Marches of Wales. Quere, Concerning Berwick, how it stands as for our Trade between both Nations? How the Laws of Scotland, what prohibited from England, and other Countries. Quere, How long Huntington in the Possession of the Scots? A. It continued no longer than John Baliol, See Camden's Britannia.

SIR Thomas Craig, de Hominio, p. 308. mentions Cooper, an English Historian; | I do not remember that I ever saw him.

WHEN K. Stephen came to the Crown, 1135, (the Bishops of Canterbury and Winchester present) he seized upon all his Uncle's Treasure; Scilicet, centum libras, exceptis Vasis Aureis, & Argentea & Gemmis.

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SEE Molloy De Jure Maritimo, &c. of the Jews. Whether any Yews in Scotland? How long in Ireland? What of them have we in the West-Indian Plantations? They are great Spies, and betray us in Time of War. See Walfingham's Tpodigma Neustriæ, p. 474. Yews hanged for Clipping. P. 176. Expelled the Kingdom in Edward the First's Time. Vide Walfingham's History of Edw. I. p. 53, a Story of a Yew. Ibid, 1289, Rex crucis suscepit caracterem moxque Judeos omnes tanquam crucis hostes expulit de Wasconen, & aliis terris suis omnibus quam in Francia possedebat. Pag. 54, 1290. Expelled England. See how the Yews were admitted in Oliver's Time. See An Act of Parliament to provide for Protestant Children.

M. PARIS, p. 887. The Yews complain, and that justly of the King. Habet Papales immo fuos Mercatores, &c. See how our Prelates were forted to take up Money at the Court of Rome, to bribe them; particularly how the Popes did it at the breaking up of Councils. How Men were ready planted to lend it at excessive Usury.

SEALS not much in Use amongst our Ancesors the Saxons, but they Signed with the Cross. There was a Seal of K. Edward's at Westminster. bee p. 79, 80. of Mat. Paris's Lives. I rememper in these Lives mention made of one Aaron, a L 2

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Jew, who had lent Money to St. Alban's, p. 93. Circ. Annum, 1188.

A. Dom. 1209. In King John's Time, Ad festum Sancti Michaelis amotum est scaccarium à Westmonasterio usq; Northamton per Regem in ordinum Londinensium. Mat. Paris tells us upon the same Year, that it continued there usque ad Natale Domini. Read Milton's History of our Kings before the Conquest. See the Character of K. Henry 2d, and his Offspring in the Topographical Cambrensis, p. 751, 752, 753, 754. Cambrensis Hib. expugnata, p. 776, 777. Anno 1172. Primo Annoque Rex Henricus Hiberniæ Triumphator ipsam insulam acquisivit.

SIR Thomas Moore was a great Wit, had abundance of Life and Smartness. Nothing can give a better Sense of the Consideration Man ought to have of his Latter-End, than these two Verses:

Fleres si scires unum tua tempora mensem; Rides quum non sit forsitan una Dies.

His Utopia may come in as a Piece of Poetry. So the History of the Sevarites, or Sevarambi, &c.

CHRISTIAN, Bishop of Lismore, Apostolicæ Sedes Legatus, Donat. of Cassels, Laurence of Dublin, and Catholicus of Tuam (the Arch-Bishop of Tuam not there. hel vin wh

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there, by reason of his great Age and Infirmity) held a General Council at Cassels, the King having Persons commissioned by him then present, where were several Canons made; especially De Matrimoniis contrabendis, de Decimis dandis, &c. Ecclesia illius ad Anglicana, Ecclesia formam redigere modis omnibus elaborando. The 6th Constitution is, Quod universi Fideles in infirmitate positi confessore suo & vicinis astantibus cum debita solemnitate testamentum cordant bona sua mobilia dummodo Uxores & liberos habeunt alieno & serventium mercedi excepțis in tres partes dividunt, unam liberis alteram Uxori legitimæ, tertiam propriis exequiis relinquentes, & fi ferte prolem legitimam non babuerint: bona ipsa inter ipsam & uxorem in duo media dividuntur, & si legitima Uxor decesserit, inter ipsum & liberos bipartere debent. This was a very good Law. Nothing incourages Trade more than a Liberty of disposing by Will, that so what a Man has got by his Labour and Industry, may come to his Children. The Act of Intestates Estates has made a very good Disposition for all Persons.

THE King's Sons rife against him whilst he is there. The great Inconveniences which happened upon his not being able to settle that Kingdom. See more, p. 782; and in the same Page, and the next, we have a very large Character of K. Henry, and a Description of his Person; among the rest, he

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, and m not here, he was Princeps Eloquentissimus, Literis Eruditus. Post gravem matris cur fertur instinctu siliorum in patrem offensam; publicus legitimi sæderis violator.

787. THE King gets a Privilege for Ireland from Pope Adrian, an Englishman, &c. Vid. the Life of Pope Adrian. The Kings of Ireland had all submitted, and sworn to K. Henry before this Confirmation of the Pope; Qui insulas omnes sibi speciali quodam jure vendicati. Pag. 793. Adelmi Filius Hib. Custos. Aurum quo abundat insula sitibunda libidine congregante.

M. Paris (p. 71. An. 1129.) tells us of an odd Method the King made use of to get Money. Rex Anglorum Henricus tenuit magnum Consilium apud Londonias in Kalendis Augusti, de Sacerdotum socariis prohibendis, assuerunt Concilio illi Willielmus Cantuariensis, & Turstanus Eboracensis, Archiepiscopi, eum suis Suffraganeis quos omnes simplicitate Cantuariensis, Archiepiscopi, Rex Henricus decepit, concesserunt namque Regi Justitiam de socariis Sacerdotum quæ res postea cum summo dedicare terminabatur percepit enim Rex pecuniam infinitam de Presbyteris pro Focariis sine Redimendis.

IN M. Misson's New Voyage to Italy, Vol. 1. printed 1699, at Nuremburg, he says, he saw a Trea-

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Treatise of Predestination, printed at Spire, 1446; and another by Faustus, at Mentz, 1459. p. 68.

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THE common Opinion is, that Berthold Schwartz, a Franciscan, found out Guns and Powder at Nuremburg, Anno 1378, p. 74. ibid.

I may venture to affirm, that neither Sieges, nor Battles, have been so Bloody since the Invention of Fire-Arms, as before. Great Guns were first put into Ships, by the Venetian Admiral Barbarigo; and the samous Bartholomew Coglione, first brought Artillery into the Field: For before his Time, the only Use of these Machines was to batter the Walls of Towns. Mons. de Fabert, who has lately published the History of the Dukes of Burgundy, assures us, that the first Essay which was made of them, was against the Fort of Preux.

PAG. 83. The Trade of Augsburg, decayed as that of Holland increased: Almost all Merchandizes, which came from the Mediterranean, were formerly landed at Venice, and from thence brought to Augsburg; from which Place they were difpersed through all Germany. But Holland has taken away all, and distributes all; and Augsburg differs as well as Venice, Milan, Antwerp, and an infinite Number of other Cities, which are at present as Poor as sormerly they were Rich.

PAG. 100. Among the Rarities in the Elector of Bavaria's Palace at Munich, are two Ecclesia-stical Books, one written by the Emperor Maximilian; the other covered with an Embroidery of Pearls, and precious Stones, wrought by Mary, Queen of England.

PAG. 101. Among the Treasures, two large Purses, sull of Bavarian Pearls, of the Bigness of Small-nuts, and very White. These Pearls are sissed for in the River Ill; one Half that are sound belong to the Emperor, the other to the Elector of Bavaria. What Fishing for Pearls we may have on the Coasts of Ireland and Scotland?

For want of Malars, and Enamels made in a Crucible, which takes a most lovely, shining Colour, and never Stains. King Edward the Confession, and the Pavement of the Altar in Westminster-Abbey, are Mosaic-Work, &c.

[To make a Dictionary of Trade and Merchand dize, and all their Implements. Dr. Scattergood took great Pains to furnish his Latin Dictionary with them.]

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ALEXANDER the Third was a Haughty Man; he had at last the Pleasure to Triumph over the Emperor, and Four Anti-Popes. When he sled into France, two Kings, Lewis, and Henry the 2d, alighted from their Horses, to take his Bridle, and lead his Horse.

PAG. 251. Ancona, tho' in the Ecclefiastical State, yet Traders of all Religions may live there, provided they make no publick Exercise of any, besides that of the Country. They whiten Wax very well at Ancona.

PAG. 269. Between Macerata and Tolentino, they plant great Reeds to prop up the Vines, and make use of Buffaloes to draw their Ploughs. These Animals are far stronger than Oxen, and eat less. [Why have we not them in England and Ireland, and Dromedaries and Camels? The Indian Corn I have seen in England grow with vast Reeds, which would be of great Use. Whether Rice would not grow upon boggy Ground? To try to sow all Sorts of Things upon Bogs.]

PAG. 274. Beyond Spoletto the Mountains are covered with Laurel, Wild-Olives, Tamarinds, Ever-green Oaks, &c.

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OF our fine Pictures in England, there are the Cartons of Raphael; my Coufin Harcourt's fine Pieces of Paulo Veronese; the Duke of Somerset's fine Pictures, Statues, &c. The Loss of Holben's Picture at Whitehall. We take up with Collections of Prints. Holben a great deal of. Henry VIII. at Christ-Church. Vandyke, and many at Cornbury.

In the Villa Justiniani, just without Rome, is to be seen this Epitaph: Hic sita est Amymone Marci optima & pulcherrima Lanifica, pia, pudica, fungi casta Domiseda. It were happy for our Tradesmen if they could place this upon their Wives at their Deaths.

PAG. 388. Andrew Delphosso, a Jesuit, wrote an excellent Treatise of Painting and Architecture, and knew very well how to practife both. TWho wrote our first Book of Rules of Architecture, or Painting in England? William of Wickham.]

PAG. 240. Adria, that ancient and famous City, which gave its Name to the Gulf, is now but a pitiful, half-drowned Village.

PAG. 19. Cofter and Faustus, printed by Engraving all their Characters in one Piece of Wood. John Martel invented the Way of Casting Letter. Aldus Mauntius, Greek, Hebrew, and the Italick

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Characters. Quere, The first Books printed in England? I believe in wooden Characters. Quere. When first in Greek and Hebrew? Day the first in Saxon. The Polyglot, a great Work. The Oxford Press most Variety. The Theophylast printed for a Fault committed in printing the Bible. Sir Harry Savile's Chrysoftom, a great Work. Quere, If not the greatest, considering the Largeness of the Book, and Fineness of Character.

HE that will confider the Advancement of our Poetry in England, let him see the Verses from Westminster, upon the mournful Subject of the Loss of the Duke of Gloucester. There are some from Persons not much above his own Age, which may vye with most of the Moderns, and have a great Relish of the Antients.

PAG. 23. The East-India Company of Amsterdam is so powerful, that it has made Head against Princes, without interrupting its Traffick; and yet it was established but in the Year 1594.

PAG. 284. Cork Trees in Italy, they resemble the Ever-green Oak, and bear Acrons. When you firip other Trees of their Bark, they dye, but this grows stronger, and produces a new Coat. [I have feen a Cork-Tree grow at Cornbury. Why may we not have them in England and Ireland? See

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PAG. 113. At Amras, a House of Pleasure, near Inspruck, a Cross-bow has 34 Bows, and discharges 34 Arrows. [An Engine in the Tower of London, with a vast Number of Musket-Bores.

PAG. 122. He tells us of Vessels made of Ambergris, and that it is a Substance fit to be wrought.

QUEEN Emma. Edward the Exile, her Son. Queen Editha, Wife to Edward the Confessor. King Harold. Tofto, Brother to Harold. Edgar Atheling: See the Life of Fretheric Abbot of St. Alban's. Margaret, Queen of Scots. Maud, Queen to William the Conqueror. Queen to William Rufus, who? Robert, Duke of Normandy. William, his Son. Henry I. Q. Maud. William, his Son. Q. Adelisa K. Henry the First's 2d Wife. Robertus, Conful Gloverniæ, hic erat filius Nothus Regis Henrici. Mat. Paris, p. 76. and p. 77. against K. Stephen. p. 78. Quere, Did he not marry Earl Gloucester's Daughter, p. 79. taken Prisoner, and exchanged for K. Stephen. Maud Empress. Theobald, eldest Brother to King Stephen. Eustace, Son to K. Stephen; K. Stephen's Base Son. Maud, Q. to King Stephen. William, Son to Henry II. Henry, Son to Hen. II. crowned King of Eugland. His

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His Death, Girald. Cam. Hib. expugnata, 799. He fays, his Brother Geoffry, totius mali incentor. He has before, in the Topographia, the Character of a cunning, fubtle Person; Ulysses in patrem tertio recedens. John, a Favourite both of Father and Mother, never disobliged them. See ibid. Dominion of Ireland to John. See p. 805, 806, 807, 808, 809. his Family of Normans, &c. 810. relating to Ireland. The Love of the King and Queen to John, who never disobliged them, gave Umbrage to all the Brothers; and Richard fighting for the Affurance of the Crown, durst not go to the Holy-Land without him. The King a severe Father when they grew up, but excessively tender before. Thomas Becket sent to fetch him and Margaret his Wife from Paris. Walf. Tood. N. p. 446. Margaret was Daughter to Lewis the Young. She married this young King Henry, Surnamed by the French, Court-mantel; and afterwards was Widow to Bela III. K. of Hungary, croffed herfelf, and went to the Holy War. See Maimbourg.

QUEEN Elianor, Wife to Henry II. Queen Berengaria. Arthur, Son to Geoffry, third Son of Henry II.

POPE Adrian, an Englishman. See his Letters to King Henry, about Ireland, and the Matter that the King wrote to the Pope, after the Council of Cassels. Prænotatis spurciliarum Litteris in Synodo

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Cassiliensi per industriam quæsitis, &c. That the Pope fent the King a Ring for Investiture, which was laid up in the Treasury at Winchester. See M. Paris. Hist. p. 95. His Lives of the Abbots, p. 66, and 70, 71, 72, 73, 74. See in our Ecclesiastical Histories what Good he did for his Country. See the Popes Lives by their Medals. See p. 788 of Cambrensis, what this Letter of the Pope's was, after the Kings of Ireland had fworn to K. Henry. Quere, What have we of Pope Adrian's in the Decreals; or in all the Histories of the Popes?

HENRY, Bishop of Winchester, Brother to King Stephen, Girald. Cambrensis, p. 804, speaking of the memorable Things in his Time, fays, It was after the Death of Thomas à Becket; Nobilissimi viri & in utraque simul tam Genii quam Ingenii, tam avi quam atavi, Nobilitate prediti & Regia stirpe præclari Henrici Gwintoniensis Episcopi apud Gwintoniam fortis discessio.

I Cannot reconcile these Matters; for Gemiticensis, Lib. 7. c. 34 p. 685. speaking of the Children of Adela, fays, That Henry the Third's Brother, à Puero Monachus Cluniacensis, post modun Henrico Avunculo suo Rege Anglorum accepit priu dono Abbatiam Glassoniæ, & postea Episcopalium pth Wintoniensem. And again, p. 668, c. 38. Ste phanus audita morte Avunculi velociter transfretan auxili

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M. PARIS, p. 74. Anno 1135. The Bishops of Winchester and Salisbury were by, when K. Stethen took his Uncle's Treasure, which was 100 of Pounds (printed Centum 4, occasioned great Miswas, takes) besides Jewels and Plate: But in the various Readings, Centum Millia Libras, which founds the nearest Truth.

ANNO 1140. William Bishop of Winchester, flands for K. Stephen, and has his Castle besieged King by Maud, and repulses her, p. 78.

was Anno 1142. Willielmus Wintonienfis, Episcoissimi ous & Apostolica Sedis Legatus, holds a Council at i, tam London, 79. Eodem Anno obiit, Willielmus Winto-Airpe viensis, præsul & Henricus successit huic vero Hen-iwin-vico Lucius Papa pallium misit, volens apud Winto-viam novum Archiepiscopum constituere, & septem Episcopos assignare. This must be false, I shall emiti-put it as Henry, for it can be no other. This must Childre determined by confulting the Ecclefiafical Hifories. See Dugdale of Glassenbury. Quere, As to the anodum Arch-Bishoprick, what were the Seven Arch-prius Bishopricks to be? Mathew Paris himself clears palium p this Matter.

Anno 1128. p. 71. Radulphus Dunelmenfis & fretan Villielmus Wintoniensis Episcopus obierunt.

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Anno 1129, p. 72. Henricus Abbas Glassoniensis Nepos Henrici Regis creatus est Episcopus Wintoniensis.

PAG. 74. Was by when Stephen took Henry's Treasure. And the next Year, viz. Anno, 1136, p. 76. When King Henry's Body being brought from Caen (Cadomum) and was buried at Reading, in an Abbey \* of his own Foundation, with great Solemnity and Magnificence, where the King and many of the Nobility were present. And then Henry, Bishop of Winchester, took away the Hand of St. James, from the Abbey of Reading, which King Henry had fent thither in the Year 1133; and they were deprived of fo confiderable a Relick till the Time of King Henry II. This feems to have been an Oppression, and done by Means of that Power he had with his Brother. faid before, p. 78, of his holding out Castles against Maud, and p. 79, of his holding a Council, must be either meant of some others, or else the Name mistaken: For p. 77, Anno 1138. Albericus Hostiensis Episcopus & Ecclesia Romana Legatus in Anglicam veniens in Adventu Domine Londoniis Concilium celebravit in Ecclesia Sancti Pauli. Ubi ipso jubente Legato Henricus Wintoniensis Episcopus Ricardum de Beaumeis Episcopum ordinavit & ipsa die dun ordine

<sup>\*</sup> His Death, 126. Successes, 127. Consecrates Tho. Cant p. 98. M. Paris.

Time

ordines celebrarentur Theobaldus Abbas Beccensis, in oni-Archiepiscopum Cantuariensem ab Episcopis Electus Vinest Priore Ecclesia Cantuar. presente. And according to the various Readings; Wintoniensis Episcopus Frater R. Stephani Apostolici Sedis Legatus in nry's 6, p. from , in t Soand then Hand vhich 133; Re**feems** Means hat is gainst muft Name Hoffi-Angli-

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Anglia pro eo quod Rex invitatio ad prandium quofdam Nobiles coegit ad deditionem quorundam castrorum indignans: Cum Theobaldo Archiepiscopo & aliis Episcopis & Prælatis Angliæ Concilium apud Wintoniensem celebravit tertio Septembris ad quod Regem Fratrem suum vocari fecit qui Comitem Albericum de Ver in Causarum varietatibus exercitatum misit ad Concilium super captione dictorum Episcoporum super qua erat impetitus se sic de juris facere posse allegantem & factum Regis desendentem & licet aliter visum esset concilio super queretis in Episcopos motis, & Verbis tum inde propositis, Kalendis Septembris solutum est Concilium. [Here he seems to have stood for the Rights of the Church, even against his Brother. See Spelman's Councils. Goodwin's Annal. Of this Henry, fee what Books concerning the Abbey of Clugny, and its famous Men. P. 80. vide supra, about making Henry an Arch-Bishop. See Malmsbury's Treatise of Bishops.] cilium juben-ANNO 1222. The Yews had their Misfortunes ardum

in the succeeding Reign, which was that of King

Henry the Third: For he defigning to recover his

Dominions in France, which had been loft in the

Time of his Father, laid in the Year 1230, severe Burdens upon the Ecclesiasticks, and upon the City of London; so that the Jews having some Companions in their Afflictions, might more easily bear the payment of the Third Part of all their Substance, towards so necessary an Expedition.

MAT. PARIS, p. 314, 315. In a Council held by Arch-Bishop Stephen at Canterbury, Anno 1222, fays, Quidam Apostata Judæus factus ex Christiano Diaconus judicialiter est punitus quem Falco statim arreptum suspendi fecit. See Lindwood of this Council. Fox's Martyrs. Fuller's Church This Passage seemed to me at first to be unintelligible, till looking into Dr. Watts's Adver. faria, P. 316, 1. 26. Where he speaks of the Council at Oxon, held by Stephen Langton, in 1222. He fays, Canones ejus, extant apud Lindewode, in hoc Concilio ut obiter moneam: Diaconus quidam qui se Apostataverat pro quadam Judæa postquam per Episcopos degradatus esset statim suit igne Traditus per Manum Laicatem. Quod observavit Henricus Bracton, hujus Temporis Legatrius, L. 3. c. 9. n. 2. Ita quod omnino falsum est quod opinati sunt nonnulli nunquam apud Nos in Causa Hareseos flammis sævitum fuisse ante Leges Ricardi Secundi & Henrici Quarti Regum. Inimo & Batæus in Appen. Cent. 3. n. 65. Meminit Abbigensis cujusdam qui sub Annum 1210. vivi combarium Londini passus eft

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est atque hoc ex Fide ejusdem Civitatis Chronice testatur.

THE following Instance was a charitable Work for their Conversion. Anno 1233, M. Paris, p. 193. Circa idem Tempus, Rex Angliæ Henricus quandam decentem Ecclefiam & Congregationem conventuali sufficientem cum quibusdam ædificiis adjacentibus propriis sumptibus fabricavit; in Loco ubi donum conversorum pro redemtione animæ sue & Regis Johannis Patris sui, & omnium Antecessorum worum constituit, Anno Regni sui 17. Videlicet Lononiis, haud procul à vetu Templo. Ad quam Donini confugientes Judæi conversi relicta Judaismi acitate sub quædam honesta vivendi regulam certum baberent in totam vitam sua domicilium tutum relugium & sufficens Vitæ sustentamentum, sine servili abore & funeris emolumento. Unde factum est quod e, in in brevi congregatus est ibidem conversorum numeros m qui opiosus & ibidem baptizati & Christianorum Lege ustructi vivunt laudabiliter perito rectore ad boc ditus hecialiter gubernati. This cannot be rightly unerstood without consulting Dugdale's Monasticon, 9. n. and Storve's Survey of London. See Tanner's Notit. funt Mon. See if there were no other Religious Houses flam-ounded on fuch Occasions; and what were their tatutes, either here, or in other Nations.

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A. D. deserved this, or any other Favour from 1235. the English, if we consider the Barbarity they were about to practise some sew Years afterwards. \* King Henry keeping his Christmas at Westminster, in the Year 1235, and the 19th of his Reign, there were brought thither to him seven Jews, who had stole a Boy at Norwich, circumcised him, and kept him privately for a whole Year, with an Intent to have crucified him at their Passover. They were convicted of the Fact, and confessing it in the King's Presence, were remanded to Prison, there to expect the King's Pleasure as to their Punishment.

but incense the People against the Jews; and they had the more Reason to be asraid, because in the Year following there was a great Destruction made of them in Foreign Parts, and particularly in Spain: So that upon giving a great Sum of Money to the King, they purchased their Preservation; and it was proclaimed publickly, that no one should offer them any Violence, or Injury.

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<sup>\*</sup> M. Paris, p. 409. . . . M. Paris, p. 431.

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\* But they did not long enjoy this Quiet; for about three Years afterwards, Geofry Templar, one of the King's Council, imprisoned and tormented them; and laid such heavy Exactions upon them, that they expected an utter Extirpation. At last, after many Difficulties, they gave the third Part of their Ready Money, Debts and Chattels, that they might gain some Respite from their Miseries, and present Ruin. The Occasion of this was a Murder which they had privately committed. †

In the Year following, the Jews gave a fresh Instance of their Villany: For at Norwich they had got another Boy, and circumcising him, they named him Jurinus, and kept him to be sacrificed in Contempt of Christ crucified. But the Father of the Child making diligent Search after him, at last discovered that he was hid in a Jew's Chamber. When this came to the Ears of William Poole, Bishop of the Diocese, who was a very prudent, circumspect Person, he, with other Persons of Quality of the Country, not suffering so great an Indignity to the Christian Religion to go unpunished, seized upon all the Jews that were in the City; and when they would have sheltered

<sup>\*</sup> Mat. Paris, p, 489. † Mat. Paris, p. 490, 532.

themselves under the King's Authority, the Bishop told them, That these Things appertained to the Church, and were not to be adjudged in the King's Court, when the Matter in Question was concerning Circumcision, and the violation of the Christian Faith. So four of the Jews being convicted of the sorementioned Crime, were drawn to their Execution at Horses Tails, and afterwards hanged upon a Gibbet.

ABOUT this Time, \* and for some Years before, the Tartars made a very great and violent Irruption, not only into the East, but likewise into Hungary, and the upper Parts of Germany, and ftruck Terror into the whole Western Empire. It was faid, that they were Yews, who had for many Years been shut up in the Caspian Mountains; and for this Reason the Jews of these Western Parts were thought to favour. It is faid, that the Jews pretended to the Christian Princes, that the Tartars had fignified to them, that they had their Original from the same Nation; and that they would have no Wine but that which came from their own Brethren: So the Yews faid, they had now an Opportunity of ridding the World of fo great a Plague and Terror, as these Tartars were to them.

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<sup>\*</sup> Mat. Paris, p. 564.

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POPE Alexander the Sixth was so liberal as to divide the whole undiscovered World between the Kings of Spain and Portugal. Time may see another Emperor in Rome.

In Peru, never any of the Inca's Subjects were guilty of Treason. All that was got in their Wars, were divided into three Parts: The First, to the Service of their Gods. The Second, to the King, Court, and Nobles. And the Third, to the Relief of the Common People.

WHEN there were no Wars among those Indians, the People were busied with Works of Magnificence: Such as Palaces for their Viceroys, and large Ways through all the Country, which exceeded those of Rome, or Egypt.

So Mexico and Vittry, was industrious, brave, and full of Valour.

THE Goths seem to have come down like a Deluge; not but they had Principles of Honour and Government, and have laid a Foundation for Glory. The Spaniards have their Blood in their Veins; than whom there cannot be a braver Nation, when led, or encouraged by a gallant Prince, such as their present Soveraign: For, not

to mention their Conquests in the West-Indies, I remember to have read in an old Author, that when Charles the Fifth was Emperor, the Tranfilvanians, in fome Difficulty, demanded but a few Natural Spaniards (I am fure the Number did not amount to Fifty) to be their Conductors: So much was their Reputation in that Age.

SALUE OF

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ADD to this, their passing through Sclavonia, Thrace, and Greece (then the Roman Dominions) and Rome itself, under Alaric, the Second, who left his Conquests to his Son Alfonsus, from whose Stock the Kings of Spain descended.

THEODORIC was a Prince of extraordinary Learning and Valour; infomuch that Italy, which before was made a Thorough-fare to the barbarous Nations, and quite disordered by the frequent Inundations of Lust and Rapine, he reduced to fuch a peaceable and fettled Government, that before his Death they had quite loft the Memory of their former Miseries; instead whereof, and I a general Felicity had diffused it self over all the them. Country. Such Cities as had been before defaced, Right he repaired, strengthened, and beautisted. In his though Wars he was victorious; temperate in Time of tyre Peace; and, in his private Carriage, discreet and loit affable.





AN

# ESSAY

ON

# CIVIL GOVERNMENT.\*

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Mereof S to a Body Politick, it ought to be governed by its Charter, whether it be a City, or otherwise. Now if it be a City, wherein there is a Mayor and Aldermen, a Common-Council

reof, and Freemen, there, I say again, every one of a the them, in their respective Capacities, have the faced, kight of electing of Officers in that City; and in his though I know the superior Governors do usurp the of a tyrannical Power over the poor Freemen, as we and to it in our inserior Administrations, where the Inhabitants of every little Village are forced to sub-

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<sup>\*</sup> I am informed this Essay was wrote to Sir WILLIAM WITHERS.

mit to the absolute Government of the Headborough, Church-wardens, Constables, or Tythingmen of the said Villages. I speak of my own Knowledge, having had long Experience of Rule and Dominion, as I may so call it, without controul, yet, notwithstanding all this, I must beg leave to say, it is a salse Step we Magistrates make, when we thus endeavour to enslave the Liberties of the People committed to our Care.

In ancient Times, the Mayor, Aldermen, and Community, were all summoned to the electing of such Officers as were to govern their respective Cities; and the Community was then not supposed to be represented by the Common-Council, but by some select, honest, discreet and wise Men, chose by the Citizens as their Representatives; or the whole Body of the Commons, for these following Reasons, which I shall humbly offer to your Consideration.

I. THAT the Jurisdiction of a Mayor, or Aldermen, Sheriffs, &c. extends to a Local Jurisdiction, and therefore ought to be chose by those who live under their Power, free of their City, and none else.

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II. BECAUSE Freemen of the City pay Scot and Lot, and are bound to affift the chief Officers of the City.

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III. BECAUSE Quest-men, Jury-men, Constables, and Scavengers, are all chose by the Community of every Ward; and it is as equally necesfary and just for the Well-government of the City, that the Sheriff's Officers should be chose by the fame.

IV. If there be any Mismanagement in Government, the Citizens, living in the City, must be Taxed, and pay Fines for Misgovernment; and therefore it is most fit they should have their Vote in Election. And farther, if any Accident happen by Fire, or the Miscarriage of one or more of the chief Officers, if it so fall out, that the Treasure should be exhausted, and misapplied, I would fain know who must be responsible for it; the several Societies of the whole City, or the Community, and every particular Member thereof?

AND here give me leave to express with Sorrow, what I am fure is the Whispering, nay, the Report of many, and I fear, too true, that the Cry of the Widow and the Orphans, doth follicit for Vengeance against some Magistrates; but I hope your

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your Worship and I, may with safe Consciences, wash our Hands from such Guilt and Oppression: It is true, they wear Chains of Gold, but they are Chains as well as Gold; and the their Gowns are honourable, they are very burthensome.

I SHALL proceed to inforce the Argument for the Freemen of Cities and Corporations; and shall confider, once for all, Whether the Companies of the feveral Mysteries, or the Freemen of London, for Example, have a Right to chuse Mayors, Aldermen, and Sheriffs; and I do affert this for a Truth, that the Freemen only, or their Representatives, who shall be actually chosen to represent the Freemen (excepting the Lord-Mayor, Aldermen, and Common-Council) have a Right to this Election: It is plain that the very City, and Common-Council in all Things do acknowledge this to be the People's Right: For, upon their Election of Representatives in Parliament, the Commissions they give them, run in the Name of the whole Commonalty of the City. And it is generally admitted to be the People's Right, in all Acts of Common-Council, and other Public Acts, which run in the Name of the Commonalty of the City They are therefore supposed to do those Acts themselves, or by their Deputies,

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But I will wave this, left your Worship should think I would reduce all Government to an Uncertainty, by diffolving it into the first Principles, and so feem, at last, to run upon that Rock of Confusion, which some People would have us split Now I crave leave to inform ourselves upon. you, that the first Records that should make out the Peoples Right in most Corporations of England, are either imbezelled, burnt, or lost: But the Liberties of London, being confirmed by the Great Charter, \*it is plain that they not only existed before that Time, but that those common Liberties were grounded upon Right Reason, so are confirmed by Common-Law, and by Confequence are unalterable; and any Law made against those Liberties of London, either by a Power within the City, or without the City, is null of itself. to make it appear, that it was one of the City Liberties before the Great Charter, that the Freemen should chuse their chief Officers, we can go no farther than their Charter granted by King John, which is the first Charter the City of London hath extant: And by that Charter it is faid to be granted which to the Barons of London Yearly, to elect a Mayor City and Sheriffs. The Word Barons doth import no Acts more than the Freemen of London; for then the Freemen of every Port were called Barons, though at this Time it is a Title of Nobility. BUT

Now

Magna Charta,

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Now every Body must allow, that this very Charter was not the Original of those Liberties of London, which are mentioned to be granted; but that it was only Declarative, shewing what the Liberties of the City were. And here I must infer, that this Charter, declaring that the Barons of the City, wherein every particular Citizen is included, should chuse the Mayor, Sheriffs, &c. this, I fay, doth but declare what was the Common Right of all the Citizens of London, before this Charter. Whence we may conclude, that before the Great Charter, it was the Right of the Citizens of London, none excluded, that they should chuse the Mayor, &c. and such a Right as I ask Leave to affirm to be unalterable; that is, justly fo. For being a Right by the Law of Nature, it is superior to all other Laws; and other Laws are only so far Right as they agree with This. However, I may more boldly fay, that this Liberty of the Citizens of London, being confirmed by the Great Charter, cannot be Null by any Act of Common-Council; and in my poor Country Opinion, I think it was not in the Common-Council's Power to make an Act that might debar all but the Livery-men of the several Companies, to come to the Election of the Mayor, and Sheriffs; for they could not take away the Right of the Citizens declared by their Charter. And in the first Charter, and all others,

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### An Esfay on Civil Government, 103

it is said to be granted to the Citizens indefinitely to chuse of themselves a Mayor; and the Charter ought to be construed in Favour of Right; and so it is to be taken, that it is granted to all the Citizens; and this their Right is apparently the Use of it here mentioned. And in the 20th Year of Edward the Third, 1347, there is an Ast of a Common-Hall recorded, wherein it is said, That there gathered together on Simon and Jude's Day, the whole Commonalty into Guild-Hall, London: So that the whole Hall was full with the Commonalty.

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THE Words of the Act were these: And it is agreed, that from henceforth there shall come the Mayor, the Aldermen, and also out of every Ward of the City of London, twelve, eight, or fix, according as the Ward shall be great or small, of the richest and wisest of every Ward; and such Numbers, with the Mayor and Aldermen, Shall intermeddle and chuse a Mayor, and Sheriffs, for the Year following. This is a fufficient Proof, I think, that it is the Right of the Citizens to elect; for accordingly they did meet together, the whole Body of the Freemen; and finding it inconvenient, the Commonalty did agree, at a full Hall, that fuch a felect Number should be chosen by every Ward, and fent to the Election of a Mayor and Sheriffs. And it is probable this was not the first Time that fuch

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fuch an Agreement was made; but that this was made after the Commonalty had, upon some Occasion, reassumed the Power of Electing to themselves. For, according to this Agreement, it was the Practice of the City for some Ages before it was put into the Hands of the Livery-men of each Company.

IT is apparent, that it was the constant Practice for the Lord-Mayor, Sheriffs, Aldermen, and the whole Commonalty, to elect every Year: So that the Records make it plainly appear, that the whole Commonalty was either by themselves, or their Deputies, which were selected Men of their feveral Wards, wherein is understood the same Thing as the Commonalty. And if it were needful to strengthen this, I could prove that Parliament-Men were chosen by the Lord-Mayor, Aldermen, and the Representative of the whole Commonalty of the City; which admits that they were all there in their Persons, or in their Deputies, to chuse them, and give them their Commissions, else the Commonalty is abused in having their Names used in the Commissions.

Now, I shall conclude from all this Evidence, That it being the Liberty of all the Freemen of London, by themselves, or Deputies, to chuse the Lord-Mayor and Sheriss; and this being confirmed

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affert it was not in the Power of the Common Council to take away the Freemen's Rights; nor to fay who should be the Peoples Deputies, themselves being deputed to another Power. So that I conclude it was the ancient undoubted Right of the Citizens of London, by themselves or their Deputies, to make their Election of their Mayor and Sheriffs, and other chief Officers of the City; and I conceive that the Right of the Freemen of the City of London, to be the common Right of most Corporations and Freemen of the Kingdom of England.

But from these particular Points, relating to ourselves, and several Corporations, let me pass to the communication of my Thoughts concerning the State of the Nation, and the present Posture of Affairs in Europe.

I cannot but tell you, worshipful Sir, that some People are wiser than some, though I don't boast of my own Wisdom. There is a great deal of Discretion in the Choice of Men, Time, and Place: So that one Man's Meat may become another's Poison. Some Ages ago, our Ancestors of Gotham endeavoured to Hedge in the Cuckow, with some Effect:

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# 104 An Essay on Civil Government.

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#### 104 An Essay on Civil Government.

About two Years ago we made the like Attempt to Hedge in a High-flyer; but our Managers were Owls, and he got the better of us. So about Sixty or Seventy Years fince, an honest Lad sung a Song of the King shall have his own again, and every Body liked it; but a certain Fellow sung the same Words the other Day, and was carried before the Justice for it. This puts me in Mind of a \* \* \*



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## OPINIONS

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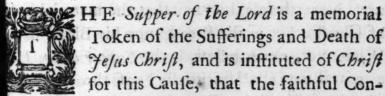
## ANTIENT REFORMERS

As to the

## Matter of the Sacrament.

A brief and faithful Declaration of the true Faith of CHRIST, made by certain Men suspected of Heresy, in these Articles following. 11547. Per me, J. B.

## Of the Supper of the LORD.



regation of Fefus Christ should come together, for o shew the Death of Jesus Christ, and his Bene-

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fits ;

### 106 The Opinions of the Ancient Reformers

fits; lauding and thanking him, magnifying his holy Name, and then also eat of this Bread, anp drink of this Wine, to a Remembrance that Christ hath given his Body, and shed his Blood for us, Matth. xxvi. And because it is a common Use that a Token of Remembrance hath the Name of the Thing that is remembred by it; therefore hath Christ called the Bread his Body, and the Wine his Blood: Not that his Substance is in the Bread and Wine, but that we should remember him thereby. Likewise, as the Easter Lamb was called the Passing by, and yet was it not in it self the very Paffing by, but a Token, or Remembrance of the Paffing by. Seeing now that the Easter Lamb hath the Name of the Thing that the Israelites remembred by it, and whereby they might everlastingly keep in Remembrance the Benefits of God; right convenient it is, that Christ hath called the Bread his Body, and the Wine his Blood, because that we should remember thereby his Death and Passion; yea, the only Sacrifice of his Body, which he hath fuffered to broken, and his Blood to be shed for us. Nevertheless, howbeit that the material Body of Christ is not in the Bread, nor his Blood in the Wine, yet, nevertheless, is the Supper of the Lord a partaking (but spiritually) of the Body and Blood of Christ, as Paul saith; Is not the Cup of Thanksgiving, wherewith we give Thanks, a parta-

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king of the Blood of Christ; and the Bread that we break, is it not the partaking of the Blood of Christ? These Words of Paul do witness clearly, that the Faithful eat the Body of Christ spiritually under the Bread and Wine. Yea, likewise, as a Bride receiveth her Husband with a Ring, even so the Faithful receive Christ, to be their own and everlasting Salvation. But that some Men would have that the Bodily Presence should be in the Bread, is a great Misunderstanding of the Godly Word: Yea, it is an Antichrist's Doctrine, which is contrary both to our Faith, and to all Holy Scriptures, &c.

A godly Confession and Protestation of the Christian Faith, made and set forth by John Hooper, Dec. 20. 1550.

brance of Christ's Death, a Seal and Confirmation of this precious Body given unto Death, wherewith we are redeemed. It is a visible Word, that preacheth Peace between God and Man; exhorteth to mutual Love, and godly Life; teacheth to contemn the World for the Hope of the Life to come, when as Christ shall appear, and come down

### 108 The Opinions of the Ancient Reformers

down in the Clouds, which now is in Heaven, as concerning his Humanity, and no where else, nor never shall be, till the Time of the General Refurrection.

A brief and clear Confession of the Christian Faith, containing an Hundred Articles, according to the Apostles Creed.

Written by that godly Martyr, John Hooper, sometime Bishop of Gloucester. London, Printed by C. Barker, Printer to the QUEEN, 1584.

#### ARTICLE LXIII.

Believe that the holy Sacrament of the Lord's Supper is an holy and outward Ceremony, inflituted by Jesus Christ in the Gospel, a Day before his Death, in the Nature and Substance of Bread and Wine, in a Remembrance, and for a Memorial of his Death and Passion; having and containing in it a Promise of the Remission of Sins. By this Sacrament we are in Deed made Partakers of the Body and Blood of Jesus Christ, and are therewith nourished and fed in the House of the Lord, which is his Church, after that into the same we are entered thorough Baptism. The same ought

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ought to be given and ministred to all, under both Kinds, according to the Ordinance and Commandment of Christ; for the altering whereof none ought to be so hardy as to attempt any thing.

#### ARTICLE LXIV.

I Believe, that in this holy Sacrament the Signs or Badges are not changed in any Point, but the same do remain wholly in their Nature; that is to fay, the Bread is not changed and transubstantiated (as the fond Papifts, and false Doctors do teach, deceiving the poor People) into the Body of Jesus Christ; neither is the Wine transubstantiated into his Blood; but the Bread remaineth still Bread, and the Wine remaineth still Wine; every one in his proper and first Nature. For the Words that Christ spake to his Disciples, in giving them the Bread, faying, This is my Body, I understand, and believe, to be spoken by a figurative Manner of Speech, and Metonomia; which is a Manner of speaking very common in the Scriptures. as the same was understood, and also declared in the Writings of the holy Fathers, and Doctors of the Church, Ireneus, Cyprian, Tertullian, Ambrofe, Augustin, Chrysostom, and the like, which lived before the Council of Lateran, where it was concluded, That the Bread was transubstantiated into the Body

### 110 The Opinion of the Ancient Reformers

Body of Christ, and the Wine into his Blood. And then was it given forth for an Article of our Faith, to the great Dishonour of God, and to the great Slander of all the Church. And it was done in the Year of our Lord, 1050, by Pope Leo IX. in the which Time the Devil was unbound, as it was prophesied of in the Apocalypse, and troubled the Church more than ever he did before.

#### ARTICLE LXV.

I Believe, that all this Sacrament confisteth in in the Use thereof: So that without the right Use, the Bread and Wine in nothing differ from other common Bread and Wine, that is commonly used; and therefore I do not believe that the Body of Christ can be contained, hid, or inclosed in the Bread, under the Bread, or with the Bread; neither the Blood in the Wine, under the Wine, or with the Wine. But I believe and confess the very Body of Christ to be in Heaven, on the Right-Hand of the Father (as before we have said in Article 37.) and that always, and as often as we use this Bread and Wine, according to the Ordinance and Institution of Christ, we do verily and indeed receive his Body and Blood.

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#### ARTICLE LXVI.

I Believe, that this Receiving is not done carnally, or bodily, but spiritually, through a true and lively Faith; that is to say, the Body and Blood of Christ are not given to the Mouth and Belly, for the nourishing of the Body, but unto our Faith, for the nourishing of the Spirit and Inward Man unto Eternal Life. And for that Cause we have no need that Christ should come from Heaven to us, but that we should ascend unto him; lifting up our Hearts through a lively Faith on high, unto the Right-hand of God the Father, where Christ sitteth; from whence we wait for our Redemption, and not from these weak and bodily Elements.

#### ARTICLE LXVII.

I Believe, that this holy Supper is a Sacrament of Faith unto the Faithful only; and not for the Infidels, wherein a Man findeth and receiveth no more than he bringeth with him, faving, peradventure, the Increase of Faith, Grace, and Virtue; and therefore they only find and receive Jesus Christ unto Salvation; which through a true and lively Faith bring the same with them: But the others find and receive only the outward and visible Signs, and that to their Condemnation; as Judas, and other such like Wicked and Reprobate.

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## 112 The Opinions of the Ancient Reformers,

#### ARTICLE LXVIII.

I Believe that this Sacrament containeth Two Things; the one is earthly, carnal, and visible; and the other is heavenly, spiritual, and invisible. And I confess, that as our Body, and Outward Man receiveth the Thing that is earthly and visible, which is the Bread and Wine, whereby the Body is nourished and sed; even so verily our Spirit and Inward Man receiveth the Thing that is heavenly, and spiritual, which is signified by the Bread and Wine; that is to say, the Body and Blood of Christ, after such Sort, that thereby we are become one with him, Bone of his Bones, and Flesh of his Flesh, and made partakers with him of all Righteousness, and other Vertues, Gists and Graces, the which the Eternal Father hath bestowed on him.

# A Declaration of the Ten Commandments, by John Hooper.

Pag. 15. EVERY Man, in the reading of the Scripture, should mark two Things in every doubtful Text. First, The Consent of other Places; then the Allegory of the Letter. As for Example, this Proposition; This is my Body: First

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First look the other Places of the Scripture, what Christ's Body is, and what Qualities it hath; how it was conceived, and born, and whither it is ascended; then thou shalt, by the Consent of other Places, be constrained to understand these Words according to the Proportion or Analogy of Faith, and not after the Letter. Then consider, by the Scripture, why Christ, by an Allegory, called the Bread his Body, and the Wine his Blood. Then it shall be easy to understand, that they are rather Consirmations of our Faith, than the Body it self; Sacraments and Memorials of the Things past, and not the Things they represent, and signify.

P. 77. They add too much to the Sacraments, who attribute to the holy Supper of the Lord, a Distribution, Deliverance, or Exhibition of Christ's natural Body; whereas it is but a Confirmation of the Grace and Mercy that he bought for us upon the Cross, with shedding his precious Blood, and Death of his innocent Body; as the Words sheweth plainly, (Luke 22. 19. 1 Cor. 11.) where Christ saith, He did not institute his Last Supper that Men should hodily eat his Body, but that they should do always the same in the remembrance of his Death; and consider the Grace that he obtained for us in his Body and Blood, and be thankful for the same.

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## 114 The Opinions of the Ancient Reformers

GREAT Pity it is, that the Devil hath so prevailed in many Men, that obstinately, without Reason and Authority of the Scripture, they will preach their Fancies unto the People of God, and would persuade us, that their Imagination, or Dream of Christ's holy Body were the true and substantial Body: But such is the Devil's Malice. Now that many Men are persuaded that the Substance of Bread remaineth, and can no longer deceive them in sensible Things, he carrieth them to as great an Ill, or worse than that, and would make them believe, that a Fancy, or Dream of a Body that hath neither Quantity nor Quality, to be a true Body.

My good Reader, without all Affection, confider the Reasons and Authority of God's Word, that I shall rehearse here briefly against those Thieves who rob the Humanity of Christ of all human Qualities and Quantities.

FIRST, They judge the Body of Christ, that it is in Heaven, to have all the Properties and Conditions of a true Man; and from the same self Body in the Sacrament, they take away all the Conditions and Qualities of a true Man's Body. They must shew by the Scripture, that one and the same Body Jesus of Nazareth, the Seed of the holy Virgin, perfect God, and perfect Man, consisting

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fishing of Man's Flesh, and a reasonable Soul, hath, and hath not, at one and the same Time, a Body, with all the Dimensions, Qualities and Quantities of a true Man in Heaven; and without all Dimensions, Qualities and Quantities at the same Time in the Sacrament.

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This put as a Pillar and Foundation of thy Faith, That as he is a perfect God, with all the Properties and Conditions of a true God, wherefoever he be, so is he a true Man, with all the Qualities of a true Man, wherefoever he be, confisting of a reasonable Soul, and Man's Flesh.

THEY say, thou must not judge so carnally and grossy of Christ's Body. Believe thou the Scripture, and bid them shew thee the Place in the Scripture, that thou shouldest not judge so of a true, physical, and mathematical Body, which Christ now hath; as the Fingers of St. Thomas bear Record, the Hands and Eyes of all the Apostles, and also his Ascension beareth Record, John 20.

27. 1 Jo. 1. 1. Asts 1. 9. Let them prove, that they speak by the Scripture, and shew where Christ was ever present in one Place visible, and in another Place present at the same Time invisible.

THEY say, we must speak as the Scripture speaketh; that saith by the Bread, This is my Body; and

### 1 16 The Opinions of the Ancient Reformers

and of these sew Words, ill understood, they dream wonderful Mysteries, that the substantial Body of Christ's Humanity is present by Miracle, and a Way celestial, passing all Men's Capacities; with many other far-fetch'd Imaginations, and new-found Terms, which the Scripture never knew of. Howbeit, if thou mark the Conclusion, thou shalt find nothing but the Name of a Body, which they have given to this Chimera and Monster that their Fancy hath conceived.

THEY speak of the Letter, and none go farther from it than they do. Christ said, This is my Body that is betrayed for you; the which was a visible and sensible Body, as the Eyes of those that saw him hang upon the Cross, testify. They say it is an invisible Body that occupieth not Place, but the Scripture saith the contrary, as thou seest by the Words of the Supper.

It is ill done of any Man to speak as the Scripture speaks, and not to take the Meaning of the Scripture. God, for his Mercy's sake, give Men Grace to know the Truth. Before Christ in his Supper called the Bread his Body, see how he foresaw this After-Evil, and santastical Dreams, that Men would take his Words contrary to his Mind. In the 6th of John, he telleth his Disci-

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ples, That to eat his Body, was to believe in him. That availed not, but straitways he faid, The Words that I speak be Spirit and Life, and calleth them from the Letter. Yet again, the third Time, in the same Place, he saith, What if ye fee the Son of Man afcend, whereas he was first? By these Reasons he took away all bodily eating, and the Rigor of the Letter. Likewise, after the Supper, left they should dream yet of a bodily Presence, because Sacramentally he called the Bread bis Body, he repeated again the fame Words, It is expedient that I depart. Again, I go to my Father: I came from my Father into the World: I for sake the World again, and go to my Father. should not these Places hold their Authority, and teach us to understand these Words, This is my Body, feeing that both before, and after the Supper, Christ told them by plain Words, he would not be in the World? And so doth the Institution of it declare, that this Sacrament was and should be a Memorial of his bleffed Paffion, and Pains suffered in the Flesh, and not a Distribution of the

None of them that put this corporal Presence in the Bread yet hitherto, ever could interpret the Words of the Scripture aright. I would be glad to hear it once. If they will not admit the Alteration of the Bread with the Papists, they will,

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### 118 The Opinion of the Ancient Reformers

and can do no otherwise, but to interpret the Words thus; This is my Body; that is to fay, very Bread, and my Body; and refer the Verb (is) to two diverse Substances, to the Body of Christ, and to the Bread; which is plain against the Nature of a Verb Substantive, to be at once two diverse Substances. Seeing St. Paul doth interpret the Word (is) in the Sacrament of Circumcifion (and all Sacraments be of one Nature) by this Word fignified, or confirmeth (Rom. 4. 11.) what should Men mean thus for to trouble and vex the Church of Christ with new Doctrine?

AGAIN; it is a common Manner of Scripture, to attribute unto the Sign, the Thing meant by the Sign. God knoweth what a weak Reason this is to fay, People must speak as the Scripture doth, and would prove thereby, a real and bodily Presence of our Saviour, who died for us, and ascended into Heaven, fitteth at the Right-hand of God Almighty, and from thence shall come to judge the Quick and the Dead.

Pag. 77. Believe thou with the Scripture, that the Sacrament is but a Memory of Christ's Death a Confirmation and Mistery of our Redemption Luke faith, Do it in the Memory of me: And lest any Man should fay, that Memory is to re ceive the corporal Body of Christ, St. Paulinterpre

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## A Declaration of CHRIST and his Office, compiled by John Hooper. Zurich, 1547.

#### CHAP. VII.

HR IST himself teacheth us the Use of his precious Body, to believe and look upon the Merits of his Passion suffered on the Cross; and so to use his precious Body against the Sting of Original and Actual Sin. Not to eat his Body transformed into the Form of Bread, or in the Bread; with the Bread, or under the Bread; be hind the Bread, or before the Bread; corporally. or bodily; substantially, or really; invisible, or any fuch Ways, as many Men, to the great Injury of Christ's Body do teach: But as the Chilthat dren of Israel, only by Faith eat the Body spiri-Death. tually, not yet born, so by Faith do the Christians aption tat him now ascended into Heaven; and none And otherwise, as Christ himself saith unto Nicodeto re mus: Omnis qui credat in eum, non pereat. Grant terpre that we could as well eat his carnal Body, as we. teth

## 120 The Opinions of the Ancient Reformers,

eat other Meat, yet the eating thereof nothing availed. And if his Apostles had corporally eaten him in his Last Supper, it profited nothing. For he took not his Body of the holy Virgin to that Use, to be eaten for the remission of Sin, or to fanctify him that eat him; but to dye for Sin, and that Way to fanctify his Church; as he faith himself, Thus only by Death the Fruit of bis Incarnation should be dispersed into the World: Nift granum frumentum dejectum in terram Mortuum prodest caro non comesa.

#### CHAP. VIII.

IT is a false and pernicious Doctrine, that teacheth the corporal Presence of Christ, both God and Man, in the Bread: For although Christ said of the Bread, This is my Body; it is well known that he purposed to institute a Sacrament; therefore he spoke of a Sacrament, sacramentally. To speak sacramentally, is to give the Name of the Thing to the Sign; so yet notwithstanding that the Nature and Substance of the Sign remaineth, and is not turned into the Thing that it fignifieth.

FARTHER, the Verity of the Scripture, and the Verity of the Christian Faith will not suffer us to judge and believe Christ's Body invisible, or vifible to be upon Earth, Acts i. Luke ult. Mar. ult. AEts

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Acts iii. If we likewise consider the other Places of the Scripture, John vi. 16, 17. we shall find . that Christ would not, nor meant not to institute any corporal Presence of his Body; but a Memory of the Body flain refuscitated, ascended into Heaven, and from thence to come unto Judgment. True it is, that the Body is eaten, and the Blood drunken, but not corporally; in Faith and Spirit it is eaten, and by that Sacrament the Promise of God fealed and confirmed in us. The corporal Body remaineth in Heaven, &c.

THAT most religious Sacrament ought to be most godly used for the Mystery that it containeth, and likewise for the Promise of Grace that it confirmeth. They grant that only the Spirit of Man eateth the Body of Christ in the Sacrament: Then either the Spirit of Man is turned into a corporal Substance, or else the Body of Christ loseth his corporal Substance, and is become a Spirit: For tis not possible for the Spirit of Man to eat corpoally a corporal Body; no more than he that fludieth the Scripture, and commendeth the Contents of the Bible to his Memory, eateth corporally the -Book; but by the Help of God's Spirit, and his own Diligence, he eateth the Effect, Marrow, and octrine of the Bible. And in case it were corpoally and substantially, with the Paper and Ink, in the Bottom of the Sea, yet the learned Man may

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## 122 The Opinions of the Ancient Reformers

comfort himself, and teach the Mariners in the Ship with the Contents thereof, though the corporal Bible be drowned. So in the Sacrament, the Christian Heart, that is instructed in the Law of God, and knoweth the right Use of the Sacraments, by the Holy Ghost, and a firm Faith that he hath in the Merits of Christ's Body and Soul, which is as cended corporally into Heaven, may in Spirit, receive the Effect, Marrow, Sweetness, and Commodity of Christ's precious Body, though it never descend corporally.

Thus doth Faith and Scripture compel the Church to believe that Christ hath left us a Sacrament of his blessed Body, the which we are bound to use religiously, and many times to exercise and establish our Faith: And he being absent corporally, doth communicate by Faith in Spirit that most precious Body, and Merits of the same. And would to God People would use it with more Reverence, and more Awe, as the Scripture teacheth, with true Amendment of Life, and same Faith.

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I PUT out a Book in September last past, dedicated to my Lord of Winchester, wherein I have declared all my Faith concerning this blessed and holy Sacrament.

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An Exposition on Part of St. John's Gospel, by Barth. Traheron, 1558.

#### READING VIII.

JOHN was Elias indeed, tho' not after the Jews fond Understanding. Their Wits served them much after the Manner of our Popely Heads, which dispute that Bread cannot be called the Lord's Body, unless it be his natural Body; as tho' it might not be called his Body, because it representeth his Body, and hath some Proprieties like to the Proprieties of Christ's Body. So these Ambassadors could not comprehend that John should be Elias, unless he were naturally and substantially Elias; although he could not be called Elias, because he had some such Proprieties as Elias had.

#### READING IX.

In the Passover the Flesh of the Lamb must be eaten. And so must our Christ's Flesh; not with the Teeth of the Mouth, but with the Teeth of the Mind, as St. Austin teaches; What preparest thou thy

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## 1 24 The Opinions of the Ancient Reformers, &c.

thy Teeth, and thy Belly? Believe, and thou hast eaten. And, in another Place, the same Author saith, That to eat the Lord's Flesh, with Mouth, and Teeth, is an borrible, beinous, and abominable Thing. And therefore he forthwith wholesomely teacheth us, That to eat his Flesh, and drink his Blood, is to believe, and lay up sweetly in our Minds, that his Flesh was crucisied, and his Blood shed for us.

#### READING X.

THE facramental Bread is called the Lord's Body, not because it is, but because it signifies and representeth the Lord's Body.



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## Miscellanious Reflections,

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## Various Readings,

UPON

## CLASSICAL AUTHORS,

And other MODERN WRITERS.

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HUS much I say, that sometimes I can read Homer with greater Pleasure than Virgil; and sometimes I read Virgil

with more Delight than I can Homer; that is, they please me according to the different Temper of Mind I am in when I take 'em up. I can read Virgil with more Pleasure, because I understand his Language best; I read Homer with more Instruction, because he is more full of Morality; and before

## 126 Miscellanious Reflections and Readings,

before we decide between them in this, we must know which is the chiefest End of Poetry, Profit or Pleasure. I would not be thought by this, to deprive Virgil of Morality, for that is couched under his Fable, and is interspersed up and down his whole Book : Nor Homer of Pleasure; for who is not charmed with his lofty Flights, which come so near to the Spirit of the inspired Prophets? It is certain that he has so many of them infused in his Works, that one would almost imagine he had read and transcribed them. And who is not delighted with the Majesty of his Stile, and the flowing Numbers of his Verse? 'Tis certain he furpasses Virgil in these, as much as the Greek Language exceeds the Latin. I fee the Copiousness of the Greek, and the Severity of the Latin: This can compound two Words with great Elegance, and this has Dialects (a great Advantage) which cause a rumbling Sound, give a greater License, polish the Verse more, and is more expressive of the Sense. No, I do not do this; this were to abridge them both of one of the effential Properties of Poetry, and to contradict afore-mentioned Position. In short, I like them both, I praise them both, I adore them both; but I dare not fay which I like better, they are both best, and both deserve the Pulm; and whosoever takes it from the Head of Virgil, to fix it on Homer's, does both

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an Injury, which both, if alive, would disclaim; by ascribing to *Homer* more than he really deferves, and by taking from *Virgil* even what he doth deserve, that is, his Share. And so I conclude, by pronouncing them both the great Monarchs of Learning, desiring every one to let them reign jointly over his Studies, to read them both at once, and let *one* serve as a Comment to the other.

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THOSE Gentlemen who only equal the Aneid to the Iliad, do unawares make Virgil inferior to Homer; for, if Homer wrote first, and in a barbarous Age, and yet is equal to Virgil, who had the Wits of Augustus's Court to converse with, and confult, to read and correct his Writings; if Homer has wrote as well without any Advantage, as Virgil has, who had Aristotle, Longinus, Dionysius Hal. and Horace, and all the antient Commentators and Critics to confult, who had even Homer's Beauties to imitate, and Homer's Faults to shun, and had all the Advantages that he could defire, with Riches, and a retired easy Life; if, I say, Homer has performed all this, we must of Necessity conclude, that Homer had a greater Genius, and a deeper Judgment, and confequently was a greater Man; and that whoeyer is in love with Virgil, must be ravished with Homer, the King of Poets.

## 128 Miscellanious Resettions and Readings,

HOMER and VIRGIL sometimes seem to slag, to some who cannot comprehend them; but like the Sun when eclipsed, they lose nothing of their Light; it is only the Clouds of our Ignorance that interpose, and hinder our Sight.

MANNERS are that which distinguish the Quality, and characterife the Inclinations of those who Act: Now Homer has succeeded very well in the Manners which he has ascribed to his Men, but failed in those he gave to the Gods. What can the Reason be, but that he studied the Nature of the Gods with less Attention than he did that of Man? that he knew the Men better than his Gods, because he was more conversant with earthly Things than with coeleftial? Nor is Aristotle's Justification of him fufficient: He fays, Homer in his Characters of the Gods, followed the Sayings of former Poets; and the current Reports for this, makes him countenance what he must know to be absurd from the Light of Nature. Mr. Dacier's is better, but that is far from excusing him. Longinus's is indeed a witty one, but not to be valued, because it is a weak one; besides, Wit, like Truth, is not to be spoke at all Times: For who can chuse but pity to see a dying Hero miserably Witty? He that is Witty instead of being Judicious in Disputations, m if T

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Ar Vii tions, is at best but a witty Fool. Good Latin is not much expected then, so neither is Wit: It is enough if there be good Sense, and Words proper for the Thoughts.

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As the Characters of his Gods are all blameable, so is the Character of Thersites. I mean not that he has not drawn his Picture true, and hit upon the true Features; but that it is wrongly brought in. Gods! who can bear a Buffoon in Company with Neftor? We expect the Honey dropping from the Mouth of this reverend old Man, and are plagued with Farce and Jeft; Who can bear a Merry-Andrew among deliberating Statesmen? A Thersites in an Epopea; monstrous Inconfistency! He that can bear this, may bear the ridiculous Absurdity of a Tragi-Comedy: But that is not all, a God must be a Laughing-Stock too; there must be a Vulcan among his Deities; as if the Gods were to be made a Jest on. It is true, we may laugh at them; but Homer could not without a Crime, because he thought his Religion as pure and unspotted as we do ours. And therefore it is as great a Crime in him to laugh at his Gods, as it would be in us to laugh at ours.

Besides, Homer has offended against other Arts, as Physick, which Virgil has not done. But Virgil, in the 10th Æneid, brings in Mezentius's

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## 130 Miscellanious Resections and Readings,

comparing himself with an Horse in these Words, Phæbe din si qua, &c. This is a fine Reslection, without doubt; but I know not wherefore he attributed this to an Horse: This is one cast away, and squandered. But he followed Homer in this, Lib. 8. v. 185. where Hestor encourages his Horses, Xanthus, &c.

Fragil had a truer Idea of the Gods than Homer.—Many great Men stand up, and vouch for their Reputations; but not one, as I know of, condemn either of them, except Zoilus.

Home R's grand Moral is of more frequent Application and Use. Ev'ry Age almost is big with the Destruction of States, whose Prime Ministers have disagreed; but when do we see a Time wherein Virgils can be of Use? I won't deny but such a Time may possibly happen; but surely Homer's has, is, and ever will be. Again, Virgil has been of no Use but to his own Nation: For when do we see a Common-wealth changed into a Monarchy? And Virgil's can be of no Use till this is done. Such a Change may be, but Homer's must, if Pride or Ambition, if Rashness or a Lust of Superiority inhabit the first Officers of Kingdoms; and which Crimes, I think, will never depart from them. I have said Virgil's Moral is of no Advantage.

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tage but to his own Country, which cannot be faid of Homer's; for that affects ev'ry Kingdom of the World, whether confidered by its felf, or in Conjunction with its Allies. It affects likewife every great Family, whose Branches are to pursue the same Interests. Kingdoms allied, are advised by this, to maintain a fair Correspondence with one another; a separate one, to live in Unity with it self. And all the Branches of a numerous Family are taught to agree together, lest any designing Enemy soment their Divisions, and so overthrow their House.

As Homer is more extensive, so is He more durable. I mean, not as to the Poem, for both will live till all Things dye; but in his chief Moral, which is the only Thing I am talking of. and intend at present. I said Virgil's is of no Use but to his own Land; nor is it to that, at this Juncture, but Homer's does : For the State of Government for which Virgil calculated his Moral, is annihilated, or, which is all one, moulded into a different Form. And this shews, I think, the Infufficiency of Virgil's, and the great Perfection of the other's Moral: For Homer's does Good even now, to his own Country, altho' it has undergone as many Variations in its Government, as ever Rome did; and even to Rome itself. And the Reafon

## 132 Miscellanious Resections and Readings,

fon is, Virgil's relates only to a State changed from a Republick to a Monarchy; and Homer's to All. Whether they be Aristocracies, or Democracies, or Monarchies; and whether the Monarchies be Elective, or Hereditary, it is all the fame, tho' every State receives a new Face every Century.

But here it is urged against the Extensiveness of Homer's Moral, that his Language is known not to many, which Virgil's is; and confequently can't be of Instruction to fo great a Number of People, But this avails not: It is true, this is good Fortune for Virgil; it does him Good, but it does Homer no Harm. I dare confidently affirm, that tho' Homer's Language is not known to fo many People, yet it is to as many Nations, Cities, or Counties, as Virgil's is: That tho' it is not known to innumerable Multitudes, yet it is known to a fufficient Number; and herein Homer is like the Bible, in Popish Countries, which is with-held from the Vulgar, and only vouchfafed to a small Number of Learned Men. I would not here be thought to approve of Homer's, or the Bible's being with-held: No; I only wish there were more Learned, that they might be spread into more Hands: For, as Matter may be divided for Millions of Years, and yet remain fufficient to divide on to all Eternity; so these may be scatthe

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## upon the Classics, and other Authors. 133

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FROM what has been faid, you will find Virgil's a temporary Moral, Homer's eternal; Virgil's has been, Homer's is still a good one; Virgil's may be so again, Homer's cannot be otherwise; Virgil's Moral is Superlative, Homer's is One in Practice; Virgil's amuses, Homer's delights and profits.

As much as pious Christians adore the Holy Scriptures, so much do Learned Men admire Homer and Virgil. The Old and New Testaments contain in them All that can make one Good; the Iliad and the Æneid, All that can make a Man Learned and Polite. And therefore, in respect of Men, it is as full as dangerous to attempt any Thing against these two Poets, as against the Oradles of God. Ye know the Fates of Hobbes and Zoilus; one is stigmatized for an Atheist, the other for a Blockhead. Nay, I believe it would be more dangerous for now it passes for Wit) to burlesque the Bible; but it is consounded Stupidity to carp at these.

Go on Bentley, maul the Sacred Word, and you will not get a bad Name or Report, though your audacious Attempt on Horace has cost you much. Shew yourself to be no Blockhead, and it is no matter how

## 134 Miscellanious Reflections and Readings,

how great an Atheist thou art. This has always fome to hold up his Head, but the Dunce is the Scorn of Men, and the Outcast of the People. These are the Gods of Verse, and these are their fair Creations; and doft thou find Fault with them? They are regular, and are as happy in the Harmony of their Parts, as this World, which is the Poem of the true God. Wouldst thou destroy what so many Ages have established? Vain Fool! to speak ill of these, is to publish thy Ignorance and Presumption; to censure where all praise, and to his amidst the Shouts of the whole Universe. Art thou more Learned than the Antients, than the Moderns, and than all Posterity will be? I fay, than all Posterity will be; for all Posterity will but augment the Number of your Adorers. Dost thou endeavour to deprive these Poets of their Immortality? Thou art just as wife as if thou undertookest to extirpate the Holy Scriptures from the Face of the Earth. For my Part, I believe Homer and Virgil will endure as long as Queis ego, nec metos Rerum, &c.

But methinks I hear one fay, Why then do I carp at Homer to Day? Must not I expect to lose my Reputation? No; I hope not, Necessity obliges me to it; I am commanded, and I must obey. And here I promise, that whatever is said against

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against him in this Treatise, shall, after I have done (for I come not to do a wilful Murder on his Fame) be wholly disannulled; and I will own, that it is not Homer Dreams, but I that Nod.

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Thus the Opponent in our Schools, when pricked to Dispute, argues as stiffly against the Tenets of the Gospel, as his Respondent does for them; is as sollicitous to find out Flaws and Contradictions, and then to urge and prove them, as his Antagonist is to answer and confound him; and yet is never esteemed a worse Christian: For he believes nothing he afferts, and is ready at any Time to take the contrary Part, and to contradict and consute whatever he said before.

In examining these two great Poets then, I shall begin with the Fables of each first, because the Fable produces the Manners. 2dly, With the Manners, which produce the Sentiments. 3dly, With the Sentiments, because they produce the Language. 4thly, With the Language, which obtains the last Place, because a Poem may be perfect without the Help of it. I shall shew how the one gets or loses of the other, under all the Heads, and so conclude. But to manage this rightly, I think it necessary to separate their Parts, and to define them all.

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## 136 Miscellanious Resections and Readings,

FIRST, then, for the Fable, which Ariftotle defines, by calling it, The Constitution of Things. This contains the Plot, and the Unravelling; the Plot comprehends all the Obstacles which traverse the Defigns of the principal Person, or Persons. The Unravelling is all that is from the Change to the End. And as Truth must be the Foundation of the Fable, and Fiction make the Accomplishment, I shall consider their Fables as they contain a Mixture of Truth and Fiction. I shall examine, likewife, as they contain the Admirable, and Probable. The Admirable is all that is against the ordinary Course of Nature; the Probable is whatever suits with common Opinion. I shall shew whether they be Simple, or Compound; Intricate, or Moral; or Passionate, and Pathetic. I shall consider their Unities of Action and Time; for an Epic Poem has no Unity of Place, it not being Active, as Tragedy, but Narrative; that is, delivered by the Poet, not by the Mouth of Actors: Though there are fometimes Narrations in Tragedies too, and active Speeches in the Epopea; but these are seldom. after all, I intend to observe the Episodes, and Machines.

In a Poem (as has been intimated) the Subject and Design ought to obtain the first Place.

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app to n THE Design consists of two Parts; of Truth and Fiction intermixed. Truth is the Foundation, and Fiction makes the Accomplishment.

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THE Design, or Fable, is Simple, or Compound: The Simple has no Change of Fortune; the Compound has, either from Good to Bad, or from Bad to Good. And this is preferable to the Simple, because it has more Variety in it.

FABLE is effential to *Poetry*; and besides the two Parts, already mentioned, that compose it, it must yet have two Qualities to be perfect: It must be admirable, and it must be probable. The Admirable is (as has been said) all that which is against the ordinary Course of Nature; the *Probable* is, whatever suits with common Opinion.

THE Manners in a Poem have the second Place; viz. the next to the Plot, and are the Causes of the Action.

THOUGHTS and Sentiments obtain the third Place. These are properly the Expressions of the Manners, as Words are the Expressions of the Thoughts; and their Office, says Aristotle, is to approve, or dislike; to stir, or to calm the Passions; to magnify, or diminish Things.

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## 138 Miscellanious Resections and Readings,

THE last Part is the Expression, and whatever regards the Language; and it must have five Qualities to take, viz. Apt, Clear, Natural, Splendid, Numerous.

AN Heroic Poem is the Imitation of an Heroic Action: It must be One and Simple; True, or what passes for True; and it must be Happy, Commendable, and Entire. Vol. 2. p. 186. Rapin.

THE Action must neither be too vast, nor too much limited.

THERE must be a simple and scrupulous Unity of Action.

I TAKE the Pleasure of Poetry to be the Profit, as the gilding is to the Pill: This makes it go down; for Men that would not mind their Profit, yet pursue their Pleasure, as Children would not swallow the Pill, though it is that which cures them, if it was not gilled.

VID. Rapin on Homer, Vol. 2. p. 138. Rapin on a Poet, p. 136, &c. Homer and Virgil chaste as Vestals, and virtuous as Philosophers. Fracastorius's Syphiles, Vol. 2. p. 148.

In Vol. 2, p. 149. Rapin affirms, That no Man, befides Virgil and Homer, had the Discretion

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## upon the Classics, and other Authors. 139

to leave a Thing when it was well. And in his Comparison of Homer and Virgil, in the first Vol. he afferts Homer to be redundant, and to carry Things too far.

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He says likewise, in Vol. 2. p. 152. That the most judicious, the most admirable, the most perfect Design of all Antiquity, is that of Virgil in Eneids. All is great and noble, all proportionable to the Subject; which is the Establishment of the Empire of Rome; to the Hero, who is Eneas; to the Glory of Augustus, and the Romans, for whom it was composed. Nothing is weak or desective in the Execution; all there is happy, all is just, all is persect.

YET Homer and Virgil offend against Probability. Thus Homer makes Stentor's Voice louder than that of fifty Men; and Virgil makes a Bough of Gold to grow on a Tree, Vol. 2. p. 157.

BUT Homer sometimes offends (according to Longinus) against the Manners. He makes the Gods (contrary to their Character) obnoxious to Wounds, Adulteries, and Hatred, Pag. 159.

GREAT Poetry, such as Epic Poetry, must be animated and sustained by great Thoughts, and great Sentiments: But Homer is low on high Subjects,

## 140 Miscellanious Resections and Readings,

jects, and consequently faulty. A great Poem ought to be grave and serious, but *Homer* degenerates into *Burlesque*. Pag. 62. And *Homer*'s Battles are liable to Censure.

## Of DIDACTIC DISCOURSES.

The Definition of them.

DIDACTIC Discourses are Maxims, and General Propositions, which contain known Truths, and are only applied in the Play, according as the Subject will allow; tending more to instruct the Audience in the Rules of Morality, than to explain any Part of the Intrigue a-soot.

THERE are two Sorts, Physical and Moral ones. The Physical make a Description of the Nature, Qualities, or Effects of any Thing, without Distinction; whether Natural, or Supernatural, or Artificial Compounds. The Moral contain all Maxims of Religion, or Politicks, or Oeconomicks, or all Instructions that regard Human Life.

THESE Diductics are in themselves unsit for the Stage, because they are only instructive to the Mind, and

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and not moving to the Heart; but may be brought on the Stage, if they are brought in a pathetic Manner, as Sophocles's are. Hence the pedantic Character of a Governour, or Doctor, is difgustful to the Audience. These often give Advice in the midst of the most violent Passions; which is not the Time, nor the Stage the proper Place for these Instructions.

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This Sort of Deliberations ought to be great, noble, and extraordinary uncommon; fuch as Augustus's, when he deliberated whether he should lay down, or keep the Sceptre.

THE Motive that brings them upon the Stage ought to be necessary and urgent; not only in the Person deliberating, but in relation to all the Persons concerned in the Action.

THESE Deliberations must be upheld by strong Sense and Reasoning, because they are incapable of any great Figures.

WE must not bring in these Deliberations when the Stage is in the Heat of Action, and in the Depth of Intrigues, because they cool the Stage, and deseat the Expectation of the Audience: Nor in the Beginning, because then, there has not been any Passion agitated which might produce them; but in the Beginning of the second or third Act, that

#### 142 Miscellanious Reflections and Readings,

that they may have some Foundation upon what is already done, and some Influence upon what remains to do.

THESE Deliberations ought not to be made all in a Breath, without Interruption from fome of the Counfellors, for that gives Warmth to the Coolness of the Stage. And, above all, they ought to be short, for being void of Figures, they will be tedious; but yet I would have the Poet bring in Apostrophes, Prosopæas, Hypotiposes, &c. in doing which he must use much Art, Figures not regularly entring into Deliberation of the Play, whether at the Opening of the Stage, or in the Course of the Action; but absolutely insupportable towards the Catastrophe, because then the Spectators are impatient to know how the Intrigue turns, and are disposed to give out. But a Narration at the opening of the Stage, may be longer than any where else, for then the Spectator is fresh. Every Narration ought to quicken the Stage, and lay the Foundation of some new Passion; to obtain which, it must be short, pithy, and full of Life and Warmth.

A Narration may be made two Ways, either Piece-meal, or all at once. The first is the Practice of the best Poets, and is the best, because it leaves the Spectators in Expectation of some Novelty.

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velty. These Narrations may be made by several Persons, and at different Times. As thus: When he that tells it, knows not the whole Story; or when Part of it is not yet come to pass; or when he is interrupted by some one; though this must be done with Art.

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AND Narrations may likewise be divided into Simple and Pathetic. The sirst delivers the bare Tale; the second exaggerates the Circumstances of the Adventure. The sirst ought always to be short; this is often necessary, as when Narrations may be made in other Parts; but it is dangerous to use them in the sourch Act, for you hazard discovering the Catastrophe which is near, or leaving the Spectators in Obscurity, by delaying it so long.

A Narration serves to make clear and intelligible, or to adorn the Dramatic Poem; and therefore they should not be obscure, and loaded with Circumstances, difficult for the Audience to retain distinctly; such are Genealogical ones. Or with a great Number of Names; or a Chain of Actions embroiled one with another.

AND Narrations are tedious and faulty, if they do not contain Things necessary or agreeable; if they are made with weak and faint Expressions; and if they be too long.

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#### 144 Miscellanious Resections and Readings,

THE Length of Narrations may be diffinguished into two Sorts. The First is, when a Narration is filled with too many Incidents and Persons, Names and Places. The Second is, when it contains too many Words; as when the Circumstances of an Action are too much exaggerated, and particularized in minute and infignificant Things; as when the Expressions are too full of Epithets, Adverbs, and other unnecessary Terms, with Repetitions of the same Thing, though in a different Way.

# HEDELIN Epitomized. The Definition of the Word, Cataftrophe.

CATASTROPHE is usually taken for some fad, calamitous Disaster, which terminates some great Design. But Monsieur Hedelin understands by it; A sudden Change of the first Dispositions of the Stage, and the Return of Events, which change all the Appearances of the former Intrigues, quite contrary to the Expectation of the Audience.

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BUT Scaliger takes it to be, Conversio negotij exagilati in tranquilitatem, non expectatam. But this is not full, it should be, in Tranquilitatem, vel Perturbationem; in Facilitatem, vel Miseriam, non expectatam.

To have few Characters in a Play is best for the Representation on the Stage; but to have a great many, shews the Ingenuity of its Author.

A KING upon the Stage, unless in Disguise, or some other Occasion, ought to be magnificently attended.

A POET may bring as many Actors at once upon the Stage as he pleases, provided they do not perplex the Discourse of each other.

EVERY Actor, as foon as he appears, must be known to the Spectators. To do this, we must make some of those Actors speak, who are already upon the Stage, and known.

And if we open an Act with Persons unknown, they must themselves declare their Condition; or some of their Followers must by the by, and without Affectation infinuate it.

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#### 1 46 Miscellanious Resettions and Readings,

But if an Actor is to be incognito, as to his Name and Quality, yet the Spectators must know he is so.

Every Actor is to come on, and go off the Stage, with some probable Reason; but this must be brought about Artificially. Yet it is not necessary that the Reason that brought him on, or off, should always take Effect; for it is the Beauty of the Stage, that Things cross one another, and so produce unforeseen Effects.

It does not appear easy, or reasonable to make a King or Prince appear above once in an Ad, because their Actions are grave and weighty; but a Slave may, because his Actions are quick. And so may a King, if he goes but a little Way; that is, a Respect is to be had to the Distance of the Place he goes to. A Slave, if he is sent a Journey of thirty Miles, cannot reasonably appear in the same Act.

[Behold the King, upon whom our best Authors have had the best Thoughts; as if their Genius was elevated by the Nobleness of their Subject, and that WILLIAM had inspired them with Thoughts worthy of himself. Look on all our preceding Kings, and see them all comprised in him; and see a Man most like

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to Virtue, in all Things more like a God than a Man, always thinking, speaking, and acting as he ought; and who (for he was more happy than Cæsar) lived long enough for Nature and Glory, and for our Country.

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He fights and speaks like Cæsar; Wisdom berself forms all his Undertakings, Valour executes, and Glory crowns them.

Nil nisi Laudandum, aut fecit, aut dixit, aut sensit.

No Misfortunes could overwhelm him, for there was always feen in him, a Greatness quite contrary to Cæsar's, which owed nothing to his Fortune; for in the utmost Extream there was Himself:

AND when he fought, he thought on his Ancestors, and on Posterity.— Don't ye know the Enemy? don't ye know Yourselves? and don't ye know me? I am your King, ye are Englishmen, and there is the Enemy.

He was our King, and he made our Kingdom the Mistress of the World. He was the Soul of his Armies, and Dominions, as the Sun is of the Universe.

Tho' his Employments carried him into different Countries, Victory followed him almost every where, and

#### 148 Miscellanious Reflections and Readings,

and Glory never for sook him. If he did not always Overcome, yet he always, at least, deserved to Conquer.

He was as great a Captain as Cæfar, and as much a Soldier as Alexander. The Wisdom of Cæfar formed his Designs, and the Valour of Alexander executed them.

HE Fought, and Marlborough has learned fince to Conquer from his Example. He knew how to despife the Caprices of Fortune; to look upon Death without Horror; to secure a great Throne, and to part from it with Ease; and, to speak all at once, to live and die like a King.

His Soul was even greater than his Birth: His Mind than his Fortune; and the Hero and the Christian in him were greater than the King. Any Seat, but a Throne, had been unworthy of him.

He was born to Command, as others to Submit, He persuaded more by his Probity, than by his Learning; and forced more by the Authority of his Virtue, than by his Eloquence and Dignity. All sensible Men were ashamed not to yield themselves to his Reasons; for he minded nothing but our Enemies, our Glory, and his God.]

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But to return to my Subject. You must open the Stage with the principal Actors. These ought to appear as often, and stay as long as possible upon the Stage, because they are the best Actors, and so satisfy most; and are the best cloathed, and so please the Spectators. Then they have the sinest Things to say, and the noblest Passions to shew; but if they cannot appear in every Act, the Poet must take care to fill the Act, where they do not appear, with some great Circumstance of the Story.

WHEN an Actor first appears, he may be in a moderate calm Temper, or in a violent Passion, or something moved, that is, in an Half-Passion: But sew Actors succeeding in an Half-Passion, the Poet ought to give the Actor some moderate Words, before he raises him to that Half-Passion, that he warm him by little and little.

# Of Discourses in General.

THERE are generally in a Play, four Sorts of Discourses; Narrations, Deliberations, Didactic Discourses; and Instructions, or Pathetic Discourses.

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# Of NARRATIONS.

There are two Sorts of Narrations. The first relates what happened before the opening of the Stage, wheresoever they came to pass, and how long soever they happened before. This Sort is brought into the Body of the Poem, and may be regularly used in the Beginning of the Play, to give a Foundation to the Action, and prepare the Incidents, and by that Means give Hints to the Spectator of all the rest. The second Sort regard those Things which happen off of the Scene, in the Contexture of the Theatrical Action, after the Stage is open, and within the Extent of Time it requires. This Sort ought to be used at the End of the Poem, and serve to the Catastrophe, or the unravelling and opening all the Plot.

As to the Order of the Nature of the Things that are to be faid, the Mind is not to be hurried from one Motion to another, nor leap from one Consideration to another, and then back again to the first, without any Connection, or Depedance upon what has been said.

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forr fect THE Subject the Actor is to speak about, is to be carefully considered, with the Place, Time, and other Particulars, which may contribute to the Passion. Ex. gr. An Actor ought to observe Order in uttering his Imprecations: For it would be absurd to see him wish his Enemy a Curse at last, which would be the Consequent of his first Imprecation.

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To Order must be added Figures; not Antitheses, and such as play in Words, because they seem affected, and shew a quiet, not a troubled Mind.

THE Figures ought to be various, and not staid upon too long; for a Mind in Agitation can't talk long the same Way. The Figures of Grief and Tenderness must be mixed with those of Rage and Fury.

But a Discourse, managed by Rules, cannot but appear affected; and a Mind in Passion speaks according to its Ideas and Motives, without any Rule, but in Consusion and Disorder. But this Disorder in the Words of a Man, is a Fault which weakens even the Impression which else his Passion would make, and therefore ought to be resormed on the Stage, which suffers nought impersect. To do this, there must be a Mixture of the X greatest

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greatest Figures, that still the Image of the Motions of a troubled Mind may remain.

# Of the FIGURES.

Othing is to be expressed without Figures must be so secretly and nicely applied, that they shall not appear.

But Tragedy and Comedy use different Figures; Tragedy the noble, and Comedy the low and vulgar ones.

And there is also a Difference among the noble Figures, some are more fit for the Stage than others. Ex. Gr. Apostrophes do very well; Striblirius esteems the Complaint of Hecuba, in the Troades of Euripides, by reason of this Figure.

I THINK this Figure is best used when a Man is alone upon the Stage, for then it can create no Consussion: For it is a Fault to use it too often.

It is likewise a Fault to make an Actor (speaking to a King, Father, Judge, or a Person to whom Respect is due) use a long Apostrophe to an imaginary

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ginary Person, because it is against the Rules of Decency. Not but it may pass, if it be extreme short, and the Discourse presently continued to the Person present; and if the Man that spoke it be passionate and innocent, for the quick Return puts all Things into Order again.

gures must shall A Prosopæa gives Disgust, and creates Consusion, because few of the Audience are either able, or attentive enough to observe the Actors passing from his own Discourse, to that of the supposed Person; the least Noise at this Time would make 'em lose the Chain.

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These Prosopæa's may be used in Narrations, and Soliloquies, provided they be short, and the Poet shews what the Thing is he seigns, and makes to speak in the Prosopæa. Irony is a Dramatic Figure. Exclamations are very proper for the Stage, as being the Marks of a Mind much moved with Passion. Hyperbole is of the same Rank, because all Things on the Stage are to be magnified. Interrogation shews an agitated Mind, and consequently is Theatrical. Imprecation is as proper as any one of them: Its Discourse ought to be impetuous, with bold Expressions, and Words sull of Extremes. Vid. Scaliger's Poetics, concerning Figures.

X

Of

# Of Soliloquies, or Monologues.

THE Monodia of the Antients are not the fame as the present Monologues; for though they were recited by one Man alone, yet Custom had fixed its Signification to those Funeral Songs which were sung by one of the Choir, in Honour of the Dead. Olympus the Musician was the first that used it, in Memory and Favour of Python, according to Aristoxenes.

THE Cassandra of Lycophron, is no Monodia. Some Learned Men say, it is not a Discourse of one Man by himself, but a Discourse in every Thing one, and like its self without Variety.

WE mean by our present Monologues, what the Greeks meant by their Monoprosopon.

THE Antients could not bring in these Monologues, because the Chorus seldom or never less the Stage. Sophocles's Ajax makes one at the Corner of a Wood, upon the Point of killing himself, while the Chorus is gone out to seek for him. This is the only One among the thirty-sive Greek Tragedies; for though in many Scenes there is no Actor

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Actor named, yet he is not alone, but directs his Discourse to those that follow him, though they are not set down at the Beginning of the Scenes.

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Tras no Actor PROLOGUES are not of the same Nature as Monologues, though they are made by one single Actor. It is a Thing by itself, and among the Antients, was one Part of the Dramatic Poem, but not of the Theatrical Action. It was made to instruct the Spectators in the Story, which began among the Antients as soon as the Chorus came on. Plautus and Terence abound in Monologues; some brought in according to Reason, others not.

# Rules to be observed in making Monologues.

FIRST, There must be something sound in the Truth of the Action, that may induce the Actor to speak in that Manner. If the Actor addresses the Audience, to inform them of something they are to know, it is a Fault in the Representation; of which, both Plautus and Terence are guilty.

SECOND-

SECONDLY, When he that thinks he speaks alone, is over-heard by Chance, he must then be reputed to speak softly; for it is improbable one by himself should speak so loud as Players must do to be heard by the Audience. Ex. gra. Plautus, in his Aulularia (when Straphila had said aside, that she had rather be hanged than serve any longer such a covetous mad Fellow as Euclio) makes Euclio answer; See how this Jade murmurs something to herself! But this is a Fault which must be excused only by the Necessity of Representation.

THEREFORE one must find out a probable Reafon to make the Actor speak loud, which is very
hard to do; or else the Poet must use such Art in
the Composition of the Monologue, as that the Actor
should speak some Words loud, and some low;
that so the other, who hears him, may be supposed
to hear some spoke with Passion, and others not,
as being spoke softly; and then make some Exclamations upon what he doth hear, and seem concerned that he could not hear the rest. Nay,
when he that speaks the Monologue, speaks softly,
the Actor should observe all his Actions, as of a
Man much taken up with his own Thoughts, and
in a deep Study. By this, the Probability of the
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Stage might be preserved, with some Addition of Ornament to the Scene in Hand.

THIRDLY, Monologues must be made so as not to shock the Probability of the Circumstances of Time and Place. Ex. gr. A General should not make a Monologue in the middle of a Town just stormed by his Army: Nor a Lover, when he hears his Mistress is in great Danger, instead of running to her Relief, make a long Complaint against the Stars.

### Of Discourses made to one's self, in Presence of others.

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as when an Actor diffembles; but yet it is hard to conceive an Actor should speak loud enough to be heard by the Audience, and not be overheard by the Actor who stands just by him. To make them therefore probable, or at least supportable to the Stage, I divide them into three Sorts: The First is, when two Actors, each of them at one Corner of the Stage, speak, as it were, of their own Concerns, making as if they did neither hear nor see one another. The Second is, when one Actor speaks, supposing the other Actor, whom he hears and sees, not to hear and see him. The

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Third is, when both Actors, hearing and feeing one another, one of them for fome fudden Confideration, speaks as if he were not heard by the other. Now to make all these probable, an à Parte ought to be very short, particularly, when in all the rest of the Action, the Actors fee and hear one another: The best is of one Word, because in the Nature of Things, one Word may flip from us, unheard by a Stander-Besides, there is a proper Time to make an An Actor, who is ferious in Talking. ought not to stop in the Middle of his Discourse, on purpose to let the other speak his à Parte. But the Poet must take the Time of an Exclamation. or some such other Figure, whereby an Actor may be supposed in a Condition not to speak for some Moments, nor to hearken to what another fays; and at that Time, a few Words, or half a Verse, may be put into another Actor's Mouth, to make a reasonable à Parte. If it happens that the Time of the à Parte is sensible to the other, he must fay, that he did not hear him, or mistook him, or fo. When two Actors fee not one another, and each of them make an à Parte, one must be still supposed to be sometimes silent. Ex. gr. If a Lover complains in a folitary Place, where another Lady comes to look for fomething she has loft, the Lover must be in great Grief to give the Lady Time to speak; and the Lady employed in feek-

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feeking what she wanted, to let the Lover continue his Complaint. These à Partes may be longer than the ordinary ones.

THEY may be yet longer, if one of the Actors does not see the other, and is doing something that requires some Time. He that sees him, without being seen, may make an à Parte that shall last as long as his Action.

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in kNAY, if something happens that may naturally seem to strike them all dumb, yet one must be kept to say something of their Silence, less the Action should cease in the Middle of an Act, or Scene. Vid. 6th Chap. of Mons. De la Menardiere, on à Parte. But there are two salse Observations: 1st, He says, that Poets might make reasonable à Partes, if it were written on one Side of the Stage, This is the Louvre; and on the other, This is the Palace-Royal: For the Stage cannot comprehend two Places so far distant from one another. The 2d is; He cites Scaliger in the Oneand-Twentieth Book of his Poetics, to shew that he condemns all à Partes upon the Stage; but in that Place he does not say one Word of it.

Of

# Of ACTS.

IN the Mostellaria of Plautus, that Scene which is reckoned the Third of the First Act, ought to be the First of the Fourth, &c. Pag. 70.

An Act is ended not when the Stage is empty, and without an Actor, but when it is without Action.

Donatus is wrong, when he says, The Reafon which obliged Menander to take away the Chorus from Comedy, and likewise forced Poets to confound their Asts, so as no Body could distinguish them, was, That the Spectators were grown so impatient, that they withdrew, as soon as the Astors disappeared from off the Stage, to make room for the Musick, which was to make the Intervals of the Asts. For the Impatience of the Spectators must be greater, if their Intention had no Ease, and still more, if the Asts were not broken.

AND Donatus is wrong again, when he fays, that Terence's Eunuch hath its Acts more confounded than any of the other Plays: For every Actor, when he goes out, tells what he's going to do; and he that comes in, tells what he has been about.

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#### upon the Classics, and other Authors. 161

THE Fourth Act of Plautus's Amphytrion, ought to begin by that Scene which is put for the Last of the Third Act.

THE Fourth Act of Ter. Heauton, should begin at the Scene cited for the Second; that which is marked for the First, belonging to the Third Act. I think Mons. Hidelin should have named the Edition thus faulty.

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WHEN you have chosen your Subject, take your Action in its last Point, so you will have more Liberty for Invention. After this, you confider what Aristotle says of Episodes; for a Tragedy has three Things differing from each other: (viz.) The Constitution of the Fable; The Composition of the Tragedy; and, The Verfification. The First is the Invention and Order of the Subject; whether from Story, or received Fables, or from the Imagination of the Poet. The Second is the Disposition of the Acts and Scenes; (i. e.) of the Episodes, which are to be added to the Constitution of the Fable, to give it its just Proportion. The greatest Beauty of the Poem often confifts in this, and it is the greatest Art of the Poet. Aristotle, by the first, means that Part of the Story which happens after the opening of the Stage, and thinks that all done before, is out of the Constitution of the Fable; and Y 2 there-

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therefore, speaking of Probability, says, That it is lawful for the Poet to suppose something against Probability, if it be without the Fable. Ex. gr. Sophocles supposes in the Part which happens without the Stage, that Oedypus knew not how King Laius died, which is improbable. But it ought to comprehend the whole Story of the Stage; for that which happens before the opening, is as much of the Subject as what happens when the Stage is opened. Neither should the Poet suppose any Incidents against Probability in the Adventures preceding the Action represented, because they being a Foundation for Things happening upon the Stage, it breaks all the Chain of Events: It being against Order, that a Thing probable, be built upon an improbable one. Besides, these Incidents are in his Power, but often in the Sequel of the Play, the Events conftrain each other, and take away some of the Author's Liberty.

But to return to Episodes. The Poet must examine whether the Constitution of the Fable can suffer Episodes; and if so, of what Kind, which will be most Taking, and in what Place they will appear, and have the best Effect; and after this, divide his Acts, that they may not be very unequal; and see that the last Acts have something of Strength and Ornament more than

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than the first, by the Greatness of the Passions, the Singularity of the Events, or by the Rarity of the Shew and Decoration. To do this well, he must have a full Prospect and Idea of his whole Subject.

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I SHOULD like that every Act be opened by a new Actor, if his coming be so prepared as that this Variety may seem Natural to the Subject, and not the bare Invention of the Poet; for it is the Art of the Stage to conceal Art. But this is not necessary, because the Acts may be diversified by Incidents, Passions, &c.

Nor do I confine the Poet by this, to one Epifode in one Act; he may have more, if they naturally, and without Affectation create one another. But he is to be condemned, if too richly various in this Kind; for the Audience will not have Time to breathe after the Impression of a moving Passion.

THOSE Circumstances in a Story, which may give Rise to noble Narrations and Sentiments, of which the Expression would be admirable, but yet are disagreeable, or indecent in the Representation, must be supposed to be done. You must so cast your Subject, as to throw between the

#### 164 Miscellanious Reflections and Readings,

the Acts, all that is troublesome to the Poet, or disagreeable to the Spectator.

AN Actor, in strict Regularity, ought not to end one Act, and begin the next, in Tragedy, because their Business is important; but it may be done sometimes.

ABOVE all Things, let the first opening of the Stage be magnificent, by the Number, or the Majesty of the Actors, or by the Pomp of the Decoration.

# Of the Intervals of the ACTS.

A POET must not suppose a Thing done in the Interval of an Ast, which, in all Probability could not have been done, without having been seen by the Audience.

# Of the SCENES.

THERE are four Ways of uniting the Scenes together, viz. A Union of Presence, of Seeking, of Noise, and of Time.

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THE Union of Presence is, when there remains upon the Stage an Actor of the preceding Scene; which may be done three Ways.

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1st, By bringing on at once, all that are to be employed in the Act, and making them retire one after another; according to their Interests. This is a good Way for a first Act.

another; and not one retire till and do. This is good for a last Act.

3dly, When the Actors go and come according to their Interests and Business. This will give great Variety.

THE Union of Seeking is, when an Actor comes upon the Stage to look for one who went off. But there must be a Reason why he looks for him, and it must be sensible to the Spectators: And the Actor who goes off, must not do so, for sear of being seen by him that comes on; except he that comes on, comes with an Intention to look for him that went off.

THE Union of Noise is, when upon some Noise made upon the Stage, an Actor who probably might hear it, comes to know the Cause, and finds none on the Stage.

THE

#### 166 Miscellanious Reflections and Readings, &c.

THE Union of Time is, when an Actor, who has nothing to do with those who go off the Stage, comes on, but in such a Nick of Time, that he could not reasonably do it, sooner or later. But this is not to be practised, unless with great Exactness.

THE Number of Scenes in Tragedy, ought to be three at least, and eight at most. This I don't know a Reason for meither is it true in its self.

#### FINIS.

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